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An All-Year Publication

It has been the practice of school journals to suspend publication during the summer months. The assumption is that since the schools are closed during the vacation months the interest of the administrators and teachers has also come to a dead stop.

The facts are that while there is a temporary relief from the cares of conducting a school it follows, too, that an earnest concern in school progress can never consistently be relaxed. The vacation period must be employed in making plans for the fall opening of the schools. The leisure moments afforded during the summer weeks are usually well spent in gathering new ideas, helps, and suggestions, on matters pertaining to the school.

Experience has taught that there are many things that may receive attention during the vacation period. There is particularly the physical school plant to be considered. Perhaps the structure needs remodeling, renovation, or rejuvenation. It is the period of paint-up and clean-up. Some of these things can best be done when the children are absent.

If new rules, innovations, or departures are to prevail, these had better be introduced at the beginning of a school term, rather than after the schools have been set in motion again.

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The CATHOLIC SCHOOL JOURNAL

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The Spirit of Catholicism

Edward A. Fitzpatrick

WHAT is the chief defect in the teaching of religion? It is variously phrased. One way of saying it is — it leaves the child or the college student cold — “sober cold” as one of my southern friends puts it. There is no ecstasy, no getting outside of yourself, no stimulation, no interest beyond the final examination or report card. Another way of saying it is that as presented, the material is not conceived imaginatively or vividly, it is inert, dead. It does not stimulate to a life beyond life. It is organized, but organized without reference to the life of the child. It is there arranged in the textbook in a certain order and, come what will, it must be taught in that order, even though that day in the classroom an incident that might have been used to drive home in unforgettable fashion, a great truth of religion in the lives of the children was lost because that was not the next lesson in the Catechism. Another explanation, is that the teacher is wooden. She is a good soul, she faithfully performs the obligation of her station in life. She pursues the even tenor of her way. She offers the material, but there is no response. She has done her duty. No Isaian coal has burned her lips. There is no manna come down from heaven.

How is it possible to get this ecstasy, this illumination into the soul of the child? How can we permeate the subject matter with the life-giving quality of imagination? How can we make teachers equal to the great opportunity which are theirs?

Until I read Father Karl Adam's *Spirit of Catholicism* (Macmillan) I never realized how tremendously important the way we conceive our subject matter may be. Here is spirit. Here is the distilled essence of Catholicism. Here is the divine spirit of Catholicism rising from the truths of the catechism and calling to every

soul sensitive to the spiritual life. Here is the spirit that is lacking in our teaching of religion from the primary school to the college.

Here is a spirit of a new apologetic. It is a treatment of the whole conception of God, Christ, and the Church in their interrelation that raises teachers out of the basis of mere logic and elevates them to the plane “of spirit and of truth” in which God should be worshiped. It is a finely spiritual conception of our religion. It has its appeal to the whole “Body of Christ,” living on earth, whether it is the faith of a Matt Talbot, or of the most advanced university spirit. The president of Marquette University was discussing the case of a fine young woman who had lost her religion in acquiring a scientific education in a certain state university, and he suggested that her problem was due to two facts in conflict: She had a kindergarten training in religion and a college education in science. Whether this book would have saved her or not, we do not presume to say, but this we feel sure of, that any person with a college education in any science, social or natural, or in philosophy or any academic subject, will not fail to find in this book a presentation of Catholicism that is fully abreast of all scientific knowledge, senses the distinction which must characterize the pursuit of religious truth, and distills, as it were, its purest spirit.

The teacher of religion whether in the elementary school or the university, cannot fail to come away from this book with a finer sense of the reality they are expected to teach, with a finer sense of its possibilities of raising the human spirit, to that supernatural life which is its purpose, with a finer sense of the spiritual adventure it is to wrestle with God and be overcome by Him.

Perhaps it will be well to point out more specifically this "spirit of Catholicism" which we find nowhere else so admirably distilled and so admirably expressed.

The author, with extraordinary vigor, makes two points, with reference to the study of Catholicism and Christianity in general, which are extremely significant for the teacher of religion. The first is that man, through his sheer humanity is merely trying to pull himself up by his own bootstraps to achieve the life of the spirit. Without God's condescension in the Incarnation, no such divine life is possible for him. But that does not mean that man is predestinated, that he has no part in his own salvation. He does, and the instruments of grace are not effective unless the predisposition is there. Father Adam says:

On the other hand — and here is the chief distinction between the Catholic and the orthodox Lutheran conceptions of justification — man is not purely passive under the action of grace like some lifeless stone or log. As the Church conceives original sin, the natural religious and moral endowment of man was not destroyed by that sin so that as the Lutheran "Formula of Concord" expresses it "no spark of spiritual power was left him for the knowledge of truth and accomplishment of good." Man's religious and moral faculties are not impaired in their natural substance, but weakened in their operation, inasmuch as original sin deflects them from their supernatural course and gives them therefore a false direction. The effect of grace, as the up-surge of the eternal love within him, is to bring a man's faculties back again into their original course, and so to disengage them completely and set them free. Therefore grace is not merely compassionate mercy, nor is it like some brilliant cloak of gold thrown over the human corpse. On the contrary the Church conceives of it as a vital force, which awakens and summons the powers of man's soul, understanding, will, and feeling, inspires them with a new love, with a new fear of God and His judgment, with a new yearning for transcendent holiness and infinite goodness. When grace thus works on the sinner, continually urging him on with its secret goad to the heights, it produces in man those spiritual acts of faith, fear, and trust which are the preparation on the human side for justification. The justification itself which follows these acts is the sole work of God. In the sacrament of baptism or penance God answers the appeal of the penitent with His kiss of forgiving love: I baptize thee, I absolve thee (pp. 179-180).

One should note this wording of the doctrine of original sin, because its effects on the individual is likely to be more stimulating than its ordinary formulation in the elementary textbooks on religion.

The second point may be introduced by a quotation from Father Adam:

There is nothing more preposterous than to seek to demonstrate the Divinity of Jesus with severe scientific exactitude, in the sense that even the religiously and morally indifferent, yes, even the morally defective, the egoist, and the man immersed in the things of sense, should be able to lay hold of the Godhead of Jesus with their hands and should no longer resist the faith. As though faith were a self-evident thing, as that twice two is four. The infinite and holy God does not allow Himself to be profaned. He gives Himself only to those who seek Him with profound reverence. What sort of a God would He be, Who should suffer Himself to be calculated by

anyone, like the sum of the angles of a triangle, and what sort of Christianity would that be, whose principal and most zealous adherents — because of the mathematical demonstrability of the Divinity of Jesus — must necessarily be the wise and the clever of this world, the selfish and the self-satisfied, and not the poor in spirit and the pure of heart! Mystery and grace are of the essence of the Divine. Hence the vast significance of the words of Jesus: "Flesh and blood have not revealed it to thee, but My Father Who is in heaven" (pp. 50-51).

To understand the doctrine one must live the life. Aristotle long ago pointed this out in ethics. That philosopher only can intelligently formulate the ends of the good life who has lived the good life. The modern conception of rationalization helps us to understand this. What man is doing a great deal of the time is finding explanations for his acts after the act. He is explaining himself to himself, and finding the least disturbing explanation that will keep him in his old "rut," his old routine. His philosophy is likely to be merely the after effects of his action instead of the torch leading him on to man's true end. Even on the basis of modern psychoanalysis is its true that to understand the doctrine one must live the life. So Father Karl Adam again:

So there is in Catholic Christianity a unitary life stream, a life of unity in fullness, a single mighty life. And if I would determine the content of the original cell of this life, the content of the Christianity of Christ, I must not approach the tree of Christianity with the knife of the critic and mutilate it in order to discover this original cell. On the contrary I must accept the Christian life as a whole and appraise it as a whole. Unlimited criticism, faulty and sterile historical or philological research: these things do not conduct us to the mystery of Christ. But we attain to Him by steeping ourselves lovingly in the abundance of life which has gone forth from Him, which has attested its inner organic unity throughout the centuries, and which today as in the beginning is nothing else, desires to be nothing else, than a life lived in the strength of Christ, a Christian life (p. 61).

There is a wealth of conceptions of our religion born of its life which is the Body of Christ, which if possessed generally and preached from the altar, and taught from the teacher's chair, would immensely enrich that life of love and grace which is the Church. Such are the Christo-centric character of Catholicism in its every aspect, the three priesthods of the Church — of the laity, of the clergy, and of Christ — Indulgences (pp. 120-122), Adam and the Christ (p. 34), the character of the Church (p. 96), the Communion of Saints (p. 140), the Pope (p. 42), nature and supernatural (p. 200), and the triumphant Church (p. 107). We use for illustration here three of these instances; the Pope, indulgences, and the Church triumphant.

Children are able to repeat the fact that Peter was the chief of the Apostles and to him Christ came after the Resurrection, and commanded that he feed His lambs, feed His sheep, that the bishop of Rome, the Pope, is his successor and has pastoral care of the Church, and has the power of teaching infallibly on

faith and morals when he teaches *ex cathedra*. So much so good! But how fine it is to illuminate these conceptions with the thought that "papacy and episcopacy are divine power put to the service of love." The Pope is the representative and objective form of its inner unity, *he is the mutual love of its members made visible*, the organic interrelation of the faithful made perceptible" (p. 40). And so we have the fine statement of the significance of the faithful, kissing the ring of the Pope. "When he (the Catholic) kisses the Pope's hand, he kisses all his brethren, who are joined together into one in the person of the Pope. His heart broadens out into the heart of all Christendom, of the unity in fullness" (p. 39). And here is the fuller statement of which these quotations may serve as introduction:

The teaching of Jesus obtains its luminous fulfillment exactly in papacy and episcopacy, if they be correctly conceived. For the papacy, regarded in the light of the supernatural essence of the Church, is nought else but a personification of love, the manifestation of the unity of the Body of Christ on earth. It is therefore in its essential nature the exact opposite of domination; it is born not of brutality, but of love. Papacy and episcopacy are divine power put to the service of love. Certainly the Pope has sometimes to speak out in sharp and peremptory admonition. It is as when Paul cried: "Shall I come to you with a rod?" (I Cor. iv. 21). And sometimes his anathema rings through the world "in the same tones and with the same language" (Heiler) as St. Paul used when he excluded the incestuous Corinthian from the Christian community. Nevertheless, even this angry and corrective love remains love, love for the community of brethren. The Pope has insofar the primacy of love. Nor is there any hierarchy in the Church that may express itself otherwise than in ministering love. Woe to the pontiff who misuses his primacy of love for personal ends, to gratify his lust of power, his avarice, or other passions! He sins against the Body of Christ, he offers violence to Jesus. He has to render an account beyond that required of any other member of the Body of Christ. How terribly at the Judgment may the words sound in his ears, when the risen Lord shall ask him: "Peter, lovest thou Me, lovest thou Me more than these?" That is the great and sacred privilege of his office, to love Christ and His body more than all other men, to realize that honorable title which Gregory the Great assumed: "Servant of the servants of God" (*Servus servorum Dei*). Pope Pius XI, in his first Encyclical, laid it down that those who preside are nothing but "servants of the general weal, servants of the servants of God, especially of the weak and needy, after the pattern of the Lord" (pp. 42, 43).

There is certainly gross error regarding indulgences taught in our histories of Europe, there is danger of misunderstanding when at least some of our Catholics get away from their catechetical formulation of what indulgences are. Certainly the knowledge of indulgences is not illuminated by the fine conception of this spiritual treasury which is found in the *Spirit of Catholicism*.

But the ministry of the saints to the faithful on earth is not limited to loving intercession. It is also a love of self-sacrifice and service, a love which is ready to share its own wealth with all the struggling members of the Body of Christ, to the widest extent that it can so share it. The saints during their

mortal life amassed beyond the measure of their duty a store of wealth and of sacrificial values made precious by the Blood of Christ. The superabundance of their love and penance forms a rich deposit. United with the superabundance of the merits of Christ, and derived from those merits, this wealth of the saints is that "treasure of the Church" (*thesaurus ecclesiae*), that sacred family inheritance, which belongs to all the members of the Body of Christ, and which is at the service especially of its sick and feeble members. "If a member suffers, all the members suffer with it." When a member has not made sufficient reparation for his sins, when after the forgiveness of sin and the remission of its eternal punishment, there yet remains a debt of "temporal" punishment, which the just God in His wise ordinance attaches still to forgiven sin, then all the members of the Body help to bear this burden of punishment, and then the Church in virtue of her power of binding and loosing may supplement the poverty of one member out of the wealth of another. And thus she grants "indulgences," that is to say, supplements the insufficient reparation of her weaker members by means of the vicarious superabundance of the merits of Christ and His saints. So that the indulgence not only attests the seriousness of sin and teaches that guilt must be expiated "to the last farthing," but is also an illustration of the blessed potency of the Communion of Saints and of the vicarious expiation which is interwoven with it. All the main ideas upon which the doctrine of indulgences is based—the necessity of expiation for sin, the coöperative expiation of the members of the Body of Christ, the Church's power so to bind and loose on earth that her action is valid in heaven—all these ideas are contained in holy Scripture. So that although the historical form of the indulgence has undergone some change—from the vicarious expiatory suffering of the martyrs and confessors, and the penitential "redemptions" of the Middle Ages down to our modern indulgenced prayer—and may in the future undergo further change, and although the theology of indulgences has only been gradually elaborated, yet in its substance the doctrine is in line with the pure thought of the Scriptures. Here, as in no other practice of the Church, do the members of the Body of Christ coöperate in loving expiation. All the earnestness and joyfulness, humility and contrition, love and fidelity, which animate the Body are here especially combined and manifested (pp. 120-121).

A man who would want to use prayer, not for loving converse with God, but merely for the gaining of indulgences, would misuse it and would display a bad misunderstanding of its meaning and nature (pp. 121-122).

The indulgence, therefore, of its nature is not instituted for the externalizing of the religious life, but for its deepening and enrichment. It is an emphatic summons to repentance, a strong impulse to vital incorporation in the Body of Christ, so as to obtain His blessing. And as an indulgence does not simply abolish the whole burden of temporal punishment, but remits it only so far as your works, exactly prescribed by the Church, unite with the merits of Christ and His saints, it may serve also to arouse the sluggish conscience and to make it sensitive, not only to the infinite seriousness of sin, but also the unparalleled blessings contained in the fellowship of the members of Christ (p. 122).

Too often we think of the Church in terms of the externals of its organization. Pope, bishops, priests, and laity; and parish, diocese, archdiocese. Often when we speak of Church, we think of that not-too-beautiful parish church that we attend Sundays and holy days,

or perhaps the glories of architecture which is Rheims, or Cologne, or St. Peters. We think, too, of that real Church, the Body of Christ, in its threefold aspect, militant here on earth, suffering in purgatory, and triumphant with Him Who is Life Eternal. But how often does teacher or student rise to the lyric warmth, even ecstasy of:

The Church Triumphant (*ecclesia triumphans*). — Hosts of the redeemed are continually passing into heaven, whether directly, or mediately by the road of purification in the Suffering Church. They pass into the presence of the Lamb and of Him who sits upon the throne, in order, face to face — and no longer in mere similitude and image — to contemplate the Trinity, in whose bosom are all possibilities and all realities, the unborn God from out of whose eternal wellspring of life all beings drink existence and strength, motion and beauty, truth and love. There is none there who has not been brought home by God's mercy alone. All are redeemed, from the highest seraph to the newborn child just sealed by the grace of baptism as it left the world. Delivered from all selfish limita-

tions and raised above all earth anxieties, they live, within that sphere of love which their life on earth has traced out for them, the great life of God. It is true life, no idle stagnation, but a continual activity of sense and mind and will. It is true that they can merit no longer, nor bear fruit now for the Kingdom of Heaven. For the Kingdom of Heaven is established and grace has finished its work. But the life of glory is richer far than the life of grace. The infinite spaces of the Being of God, in all Its width and depth, provide a source in which the soul seeks and finds the satisfaction of its most intimate yearnings. New possibilities continually reveal themselves, new vistas of truth, new springs of joy. Being incorporated in the most sacred Humanity of Jesus, the soul is joined in most mysterious intimacy to the Godhead Itself. It hears the heartbeats of God and feels the deep life that pulsates within the Divinity. The soul is set and lives at the center of all being, whence the sources of all life flow, where the meaning of all existence shines forth in the Triune God, where all power and all beauty, all peace and all blessedness, are become pure actuality and purest present, are made an eternal now (pp. 105-106).

Health in a Catholic School

Program *Mary E. Du Paul*

Editor's Note. Since training in correct habits has such an important bearing on both the mental and physical development of students, Miss Du Paul's description of health education in the Catholic schools of the Belleville-Yorkville district of New York City is not only an interesting development, but will offer stimulating suggestions to diocesan superintendents, pastors, and principals of Catholic schools, who are planning to inaugurate similar procedures in their communities.

HEALTH education is one of the subjects which should find a leading place in the curriculum. Its chief aim is to develop an understanding and an appreciation of good habits toward physical, mental, social, and moral health, so that the individual may best serve his God, his family, and his country. This is in agreement with Catholic teaching, as shown by the following excerpt from the recent encyclical of His Holiness Pope Pius XI in reference to education:

Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate, and perfect it, in accordance with the example and teaching of Christ.

Physical defects and illnesses are the causes of most of the retardation and absence in the schools today. Many college entrants are emotionally unstable and physically unfit to carry the burden of four years of strenuous work now demanded of them in our educational institutions. Every year young men and women with physical handicaps are entering business, industry, and the professions. A great social and economic loss that cannot be measured is the result of these physical and mental disorders.

How, then, can our Catholic schools help to conserve

the health of the youth? The emphasis in modern medicine is now toward prevention of disease as well as toward cure, not only for physical health but for mental health as well.

What sort of school program will best accomplish this aim? Modern education is ever on the alert, and the wide-awake teacher avails herself of the opportunity to keep pace with new ideas and methods of teaching. She keeps abreast of the times by taking advantage of courses in health education such as are now offered at most of the universities and teacher-training institutions. The progressive teacher is interested in the sociological factors affecting the child outside the schoolroom, cognizant of their direct bearing on his conduct. She knows the parents of her pupils. She learns the community as it affects the child. She familiarizes herself with the traditions of different racial groups. Without this knowledge, how may she hope to solve her problems?

Method of Correlation

What methods can the teacher use which will make the subject of health interesting and practical? In order to have a well-rounded program, the wise teacher of today realizes that the subject of health should be incorporated into the school curriculum at every opportunity so that health knowledge imparted in school will result in carrying out health habits during school life and after.

The subject of health may be indirectly introduced

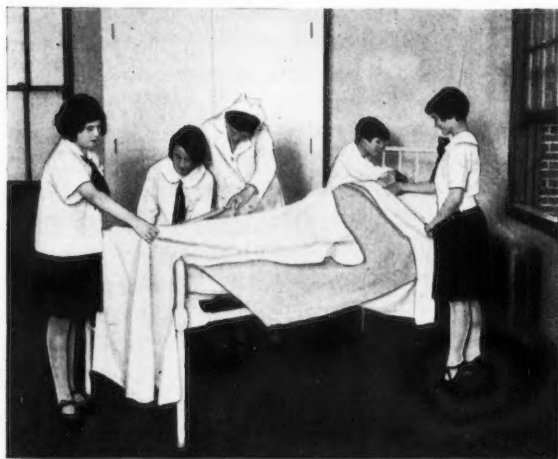


A HEALTHY BODY AND A HEALTHY MIND

The distribution of milk at school helps correlate positive health habits with knowledge of food value

through history, art, geography, arithmetic, civics, English, and other recognized subjects. To quote from a recently published geography based on sound educational principles and using the method of correlation:

Our health depends upon various factors, such as the food we eat, the clothing we wear, the kind of homes in which we live, the work we do, the games we play, the cleanliness of our surroundings, and the skill of doctors. We also may inherit strong bodies or weak bodies. However, health depends upon other factors than those which we have just mentioned. Two other factors which are always influencing our health are climate and weather.



PRACTICAL LESSONS IN HOME NURSING BY THE
AMERICAN RED CROSS

This same book bears such chapter headings as: A Land Favoring Health and Recreation; Raising our Cereals; Vegetables for All; Our Dependence Upon Fruits and Nuts; etc. Textbooks such as these are obviously helpful to the teacher in her selection of health material.

Arithmetic furnishes opportunities for correlation; the price of milk per pupil; for the family; for the class; the cost of a balanced meal; the number of calories required in the daily diet; in the upper grades, the amount of money spent by municipalities for the protection of health. This subject also furnishes a good opportunity to introduce the subject of safety. Through studies of accidents and statistics of death rates, ample material is furnished which is made more vivid by graphs and tables.

Bible history also recalls many health lessons: Moses, the great sanitarian whose early teachings are embodied in modern sanitary codes; Jacob's sleep under the stars; the many references in the Bible to foods, especially the fruits, bread, milk, and honey which are today considered essential for a balanced diet.

What better material have we for mental hygiene than that simple little narrative, *The Flowers of St. Francis*, which pictures many vivid scenes of his everyday activities, his kindness to animals, his high regard for his fellow men, his delight in life and his wonderful spirituality. It is the perfection of these qual-

ities that contributes to character training and helps to strengthen the intellect, the spirit, and the will. In order to correlate the subject with art, reprints of Giotto's *Preaching to the Birds* help to visualize the simplicity and goodness of heart of this gentle and humble saint. Happiness should not be associated exclusively with wealth and splendor, for it can be found in the homes of the lowborn as well as the highborn.

American history, with its life of the Indian, the early pioneers, and their lives and struggles, offers many health lessons. What hero is a better example of healthy living than Theodore Roosevelt? In our con-

in public health. Many of these agencies are coöperating with existing municipal health agencies for the good of the community, including school health as one of their major activities.

Soliciting Cooperation

A typical example of this type of volunteer organization is the Bellevue-Yorkville Health Demonstration, which operates in a district extending from 14th Street to 64th Street on the east side of New York City, and is financed by the Milbank Memorial Fund. This organization provides for the twelve Catholic Schools of



WEIGHING AND MEASURING

While height and weight are only one index of malnutrition, often the story the scales tell is the first evidence that this condition exists. A periodical check of the physical condition of each member of the class helps pupils to acquire and to appreciate the value of the sound health habits

temporary heroes, Colonel Lindbergh and Colonel Byrd furnish examples of good health and character. Other school subjects are equally fertile in material which is applicable to health.

Departments of health and education have long been interested in the health of the child. Through medical inspection, periodic health examination, immunization, diagnosis of communicable diseases, and classes for children having cardiac conditions, prevention of disease has been promoted. The school nurse, in the follow-up program for the correction of physical defects, represents these departments. By her home visits, she acts as liaison officer between the home and the school. Her intelligent coöperation should prove of invaluable service to the teacher in her dealings with the child.

That health programs do have the support of the majority of those interested in public welfare is shown by the large number of volunteer agencies now engaged

this area, a health consultant who keeps closely in touch with the Catholic school board, the department of health, principals, teachers, and parents.

This health project has been in operation since May, 1927, when it was officially accepted by the Catholic school board. A letter of introduction was sent from the office of the school board to the principal of each school to precede the worker. On the initial visit the objectives of the health-education program were explained, and at the suggestion of the principal, conferences were arranged for the teachers at each school, at which time a tentative plan for health education was presented and discussed.

The introduction of scales for weighing and measuring was suggested in every school, on the grounds that, while height and weight are only one index of malnutrition, very often the story that the scales tell is the first evidence that this condition exists. Milk

service was advocated. Because of the important bearing of ventilation and sanitation on health, attention to these problems was also stressed. Daily morning inspection, a procedure which tends to promote cleanliness, was emphasized.

In the beginning, the greater part of the time was spent in classroom instruction and demonstration. To stimulate interest in the teaching of health, posters, graphs, food models, and other devices were used. To facilitate the teacher's work, graded outlines were arranged and sent to the schools. These were very practical, containing subject matter and suggesting simple correlations with the different studies. They showed how health could be made attractive through stories, rhymes, dramatics, and songs. Upon return visits, many teachers were able to demonstrate their use, or to present some of their actual classroom work.

A health-education program to be complete should not ignore the importance of health service or health environment. Education and service should go hand in hand. In this respect the various services of the Bellevue-Yorkville Demonstration work in harmony. Through the dental service, the dental supervisor working in the schools makes the subject of teeth interesting by means of films, poster contests, essays, and classroom talks; while the dental clinic located at the health center attends to dental defects and provides prophylactic service at nominal fees for children who cannot afford to go to a private dentist. A supervisor of nutrition arranges for nutrition classes, plans school programs, and consults with parents and teachers, assisting them with their nutrition problems.

Supervised play and physical exercise in schools which have no regular program are also planned for by a recreational supervisor. The girls of the upper grades are given practical lessons in home nursing by the American Red Cross. Periodic health examinations and immunization are also given at the center in coöperation with the department of health.

Results

And what of the progress? As might be expected, interest in health work varies, as do the results. In the main, the amount accomplished is in direct ratio to the interest and coöperation of the principal. In schools where principals have supported the work, malnutrition has been reduced, milk service has been increased, tea and coffee have been eliminated from the diet, and pupils are familiar with food values. Morning inspection has resulted in more cleanliness, dental defects have been corrected, periodic health examinations have become more common, health habits are more generally practiced. Posters, compositions, booklets, and other devices sent in for health exhibits show that health has been correlated successfully with the regular work of the children.

One of the purposes of the Health Demonstration is to show the need of various health services. This need in the schools is apparent. As a result of the assistance given to the schools by the Bellevue-Yorkville Health Demonstration, is it too much to hope that those who have participated in the program and benefitted from it may carry it on for the good of those intrusted to their care long after the Demonstration ceases to exist?

The Guidance of Adolescents

Rev. Kilian J. Hennrich, O.M.Cap., M.A.

Editor's Note. We are glad to present in these columns a comprehensive statement of the problem of guidance from a distinctively Catholic point of view by that indefatigable worker, Father Kilian J. Hennrich, O.M. Cap., director general of the Catholic Boys' Brigade of the United States. This first installment dealing with a general statement, will be followed by summarized statements on Moral Guidance, Physical Guidance, Vocational Guidance, Religious Guidance, and Parental Guidance. The statements, though intended primarily for parents, will be quite suggestive for teachers, and, moreover, teachers may call the attention of parents to the proposals in handling their children. Teachers should understand what the parents are doing, as parents should understand what the teachers are doing, in the interest of the child who is their common problem.—E. A. F.

THE guidance of adolescents as used here, means the efforts made by parents, educators, and adults in general to guide young people in their moral, mental, physical, and religious development until they have adjusted themselves to their state of life and have wholesomely developed the characteristics proper to their personality. This period covers roughly the first twenty years of life. Although the present writer is primarily concerned about boys, most of what will

be presented applies equally well to girls or can readily be adapted to their requirements.

Much has been written about the guidance of modern youth, but not all of the theories proposed are acceptable to Christians and to Catholics in particular. Most of the modern writers outside the Church start from wrong foundations. Some, overlooking the part played by the conscience and the Guardian Angel, depend too much on human endeavor. Others, denying Original Sin and disregarding the complete unity of personality, consider life but an aggregate of haphazard experiences depending more upon environment than upon the free will which is frequently ignored. Again others, consider the main objects of human life, health, happiness, and prosperity and do maintain that all that militates against these objectives is not only always undesirable but also largely preventable. Finally, there are the modern pelagianists who consider social good

living the highest aim and expect an eternal inheritance for the public practice of mere natural virtues. Upon one or more of the foregoing fundamental theories all of the non-Catholic child guidance and all non-sectarian character-building agencies are based.

Catholic guidance has an altogether different foundation. It presupposes the Fall of Man and builds its theory on free will and grace and holds that in every temptation, no matter from what sources or under what circumstances it arises, sufficient grace is given to overcome it. Catholics do not reject natural means, but consider the spiritual means of foremost importance.

The non-Catholic world having lost most of the supernatural faith, must make efforts to substitute something else in order to remedy the harm that is being done by a school system without religion. Hence, it proposes a mere external guidance to take the place of the interior guidance they have lost, do not know, or do not recognize. On the other hand, Catholics firm in their faith, have left too much in this respect to the Church and the parochial school. Although these institutions provide a certain amount of exterior and interior guidance, their guidance is necessarily mostly mass guidance, which is the least effective with many. What is needed over and above is an individual guidance adapted to the character and temptations of each child. At present, most of the individual or personal guidance begins when the boy or girl has fallen or has shown signs of becoming antisocial. Guidance, in such cases, becomes corrective instead of preventive as it ought to be. A fall is frequently the consequence of the neglect of personal guidance by the parents, who ordinarily, are the only ones able to influence the conduct of a child. The difference between mass and individual guidance is so important that it should not be overlooked. In many cases it suggests the only correct answer when parents ask the question, "What is the matter with my wayward child? Did I not do all I could by sending it to Church and to parochial school?" The many failures show that these provisions are not enough. Individual guidance was either lacking or not sufficiently extensive.

Child guidance concerns the whole person — body as well as soul. It pertains not only to faith and morals, but also to health, vocation, and social adjustment. Its objective is to lead and guard the young in such a way that they "may pass through temporal good things, so as not to lose the eternal." (Missal, Third Sunday after Pentecost.) This objective cannot be reached by the Church and school alone. Some situations in which guidance is needed do not fall within their scope or are not reached by them. For these, the coöperation of parents or guardians is absolutely required. Although religious principles and motives that should permeate our life are inculcated by Church and school, their application is not always simple for youth. Faith might do more were it not for Original Sin and its consequences. Hence, the Church and school need additional helpers in the guidance of youth.

The "new psychology" formulated according to the "modern mind" substitutes behaviorism and character building for moral training and discipline and holds that unless the child receives the benefit of its novel system it will suffer harm in many ways. Catholics do not go that far. Their faith teaches them about the strength of grace, the efficiency of the sacraments and the care the Guardian Angel bestows upon his ward. They also believe that God has endowed every man with a conscience attuned to the laws of God and has given man a natural instinct that makes him almost sense what is right or wrong. The conception of Catholics about the origin of man is entirely at variance with those who believe that humans have evolved from a low grade of existence. Catholics hold that man was created but a little less than the angels, that man fell from a high state of perfection and that the Redeemer provided him with means by which, if used, the wounds caused by sin might be healed and man might rise again to a high state of perfection. Their whole psychology is based on these truths and they have kept Catholics from rushing into all kinds of theories proposed for the guidance of their offspring. They simply do not see the need as others do who lack the faith and means of grace they possess. This kept them away from much that was wrong and ineffective, but on the other hand, it made them slow in noticing the signs of the time and in providing correctives for the many harmful influences that reach the child of today. It made many parents acquiesce in the thought that priests and teachers could tend to everything that is needed. But this is not so. Much more is needed. The sphere of Satan, the world, and the flesh extends beyond the church and the school. These evil influences reach into the home and into leisure-time activities and neutralize everything unless counteracted. For this reason, parents must coöperate in the guidance of youth. New situations arise daily that were never met before. Today much is required and great demands are made in every phase of life, and youth needs adult aid until a more perfect adjustment has been made. In what this aid consists and how it should be provided will form another chapter.



Hymn to the Little Flower*

O dearest child! Sweet Little Flower!
Thy love and care we claim;
While angels bright with roses shower,
Praise we thy fadeless name.

Chorus

O servant of the Infant God!
Thérèse, flower of earth,
Show us the lowly way you trod
To love's eternal birth.

O dearest child! Sweet Little Flower!
Pure bloom of Carmel old,
Our hearts take captive to thy bower
And there forever hold.

—Brother Eugene, O.S.F.

*AUTHOR'S NOTE: This hymn may be sung to the melody of Hymn No. 14, Revised Edition of St. Basil's Hymnal.

Making a Grade-School Annual

Mary E. Partridge

Editor's Note. Since a good yearbook is usually considered a special accomplishment even by high schools and colleges, too often it is given no attention by elementary and junior high schools. The author's effective presentation of the process of compiling an elementary-school annual, is especially valuable not only to pastors and elementary teaching Sisters who are anxious to learn how much such undertaking would cost and how it could be financed, but to those who are willing to be convinced of the practical educational value the promotion of the project will offer.

THIS report is offered by a seventh-grade teacher, who, by the aid of a 5 by 7-inch press, succeeded in making it possible for every pupil in the school to find printed expression and printing experience that was of real and permanent value to themselves.

Financial Considerations

Since this yearbook was published by an academy whose Mother Superior was willing to bear the expense of the experiment, the burden of financing the project did not devolve on teachers or pupils. For that reason there was no advertising printed in the book, and the report will not be concerned with what is often erroneously considered to be the most serious aspect of a school publication.

By owning the printing press, the editor and printer was entitled to regular printer's discount on paper and cuts. The press cost about \$30. With thirteen pounds of sash weight strapped to the stirrup handle, two children could work at the press without strain, while one child fed the sheets, another took them off, and a fifth child interleaved the pages. For convenience, all the paper was purchased cut to 7 by 10 inches, so that the pages could be printed separately and wire stapled without any folding of sheets. This also made it possible to add any desirable number of sheets to the book without difficulty.

As every child in every class was to take part in this problem, the work of the first grade was finished first, using as many sheets as necessary for the material provided. Two pages of work were pasted up and made into two full-page halftones, and an additional page of oral compositions taken down as dictated, comprised the total for this grade. The children came to the printshop in a group, were shown the plates, the type, the press, and then in short shifts of five printed some of their own work. The halftones, which were made from photographic reproductions of the children's own draw-

ing and writing, were very interesting to them and to their parents. This procedure was followed out through all the grades. There was great competition for the privilege of coming up after school to take part in the printing, and also in the stripping off of the interleaving and the stacking of the sheets in boxes numbered and lettered for that purpose.

When the book was ready for binding, all these boxes of sheets were taken to the chemistry laboratory on a Friday afternoon, and the pages laid out in rows of consecutive piles from flyleaf to the final sheet. The

children then gathered the book by following around, taking one sheet from each pile, and laying it evenly in an empty box lid in an orderly pile. These piles were then brought to a table where they were crisscrossed on one another in stacks. The stacks were then boxed, with old ribbon paper woven back and forth to keep each book separate. The boxes were then carried to the stapling machine where two wire staples were fastened through and through, and the stapled, coverless books replaced in their boxes.

The children worked three

days on this, the unfinished work being reboxed in order, at the close of the working period. The covers were pasted on and the books set back in the boxes. This method kept the sheets clean and the books fresh and spotless.

This problem occupied about two month's time, aside from the binding and original composition work of the children. The typesetting was done by a monotype company, as there were no facilities for having that done in the school. However, every child handled the type, witnessed the locking up of the forms, cleaning of type and rollers, etc.

For an edition of 500 copies, such as was printed, it was found that the expenses were divided as follows:

Typesetting:	\$2.25 the made-up page
Cuts:	from \$2.25 to \$5.75 according to size
Ink:	10 cents a page (500 impressions)
Paper:	48 cents a page (complete stock, 500 impressions on one side of a sheet.) Both sides, 96 cents

Cover and flyleaf:	3 cents a book
The printed book contained 100 pages	

FOREWORD TO THE YEARBOOK

"Oak Leaves" is the creative work of the Elementary School of The Academy of the Visitation. The pages have been printed and bound in the printing room, with the assistance of the various classes. Every child in the first eight grades has taken an active part in the problem of publication. It is hoped that our little book may please the parents and interested friends of its producers.

Rev. James J. Daly, S.J., poet and editor, very kindly honored the Preparatory Department by acting as judge in their poetry contest. The first Prize and two Honorable Mentions went to the Fifth Grade. The Eighth Grade merited the Second Prize and three Honorable Mentions, and the Seventh Grade was awarded four Honorable Mentions.

Typesetting	\$225.00
Cuts	175.00
Ink	10.00
Paper	48.00
Covers, etc.	15.00
Staples, paste	1.00
Total	\$474.00

About \$300 of this total expense was borne by the community.*

Pupils purchased the book, paying \$1 for the first copy and 50 cents for every copy thereafter. Of course, the sale did not cover the expenses. That could not be expected. With regular equipment, the heaviest item would have been eliminated. For a problem worked out with the help of such equipment as could be purchased by any youngster with a hand press, the results were considered to have been astonishingly good, even in the judgment of experienced commercial printers. The problem was an ambitious one. A small four-page sheet, such as would satisfy and delight any class of boys and girls who should be introduced to it as something within their power of accomplishing, is a problem that could be handled by any intelligent and patient teacher, who might be willing to undertake it. The outlay for such a problem need not exceed \$50 for press, stapling machine, and all.

A few reactions from pupils from the primary grades through to the eighth grade will convince the most skeptical on the educational value in developing school spirit and academic effort that the project entails.

The content of our annual ranges from personal reactions of the primary-grade children on school life in general to descriptive essays, book reports, and stories of incident and character in the intermediate grades. The following excerpts may illustrate the point:

Primary Grade Reactions

The first thing we have in the morning is singing. I like singing because I like to sing, and play singing games, and march. Do you like to sing? — *Lucille Bigley, First Primary Class.*

I like writing best. We have it in the morning and in the afternoon. Sister Genevieve taught us writing, but now Sister Jane Theresa teaches us. I like to write on paper better than on the blackboard. — *Agnes Hewet Nitchy, First Primary Class.*

I like Catechism best. Sister tells us holy stories and shows us pictures of our Lord. Catechism teaches you to be good. I want to be good. — *Shirley Klosterman, First Primary Class.*

Personal Observations

Three weeks of last summer, I spent at Hot Springs, Arkansas, which is located in the valley of the Ouachita Mountains. It is so called because 46 hot springs pour forth their waters daily. In 1832 it was made the Nation's first National Park.

One day we climbed to the top of a mountain called the Hot Springs Mountain. On the way up we passed many beautiful pine trees. When we reached the top an elevator took us to a tower from which we could see all the surrounding country.

Another interesting trip was to visit the place from where

*AUTHOR'S NOTE: I found another firm who would set up linotype or monotype at a much better figure. I learned many things *not* to do, and found that much can be accomplished in excess of what at first glance is quite impossible of accomplishment. I believe expenses were about \$100 higher, owing to my ignorance of trade customs — an ignorance whose correction is *worth the price* to me and to the community.

the Mountain Valley Water is shipped. We saw the water coming out of a spring in the ground and running in a brick flume down to a factory. After reaching the factory it is put into cans and sent away to be bottled. — *Jane Ellen O'Connor, Sixth Grade.*

My Baby Brother

Jimmie is his name and though he is not very large, he is the ruler of our house. What he wants he usually gets, and all we hear is, "Give Jimmie that," and "Let Jimmie alone," and "Don't do that to Jimmie." But anyway, we all love him very much. He is a dear little fellow and so sweet and gentle that one could not help loving him. If we get hurt, Jimmie runs and puts his two little arms around us and kisses us. He is so sorry we got hurt. At night when he and David — David is my other brother and he is seven — are in their room, he kneels down by David and says his prayers, and he stays kneeling just as long as David does. He is the last one to go to bed in the evening, but, of course, he sleeps late in the morning.

Jimmie has a lovely shaped head with pretty dark-brown hair, large, dark-brown eyes, and a darling little mouth. When his face is clean, he has soft, pretty skin, but he surely can get himself messed up. — *Jane Frances Hyde, Fourth Grade.*

Detroit

One of the most interesting places to visit in Michigan is Detroit. While there I visited the Art Museum where I saw Murillo's original Immaculate Conception. It is very old and cost over a million dollars. It is cracked, but the colors are still beautiful.

One part of the museum is arranged like a colonial house. The kitchen has a rough board floor, a large kettle, pewter dishes, stools, and a homemade table. The dining room has furniture of that period, silver service, and dishes with seals from many colonies. The bedroom has a high four-poster bed, and colonial furniture to match.

I visited Mount Clemens, Michigan, a grand old French town. It is famed as a health resort because of the mineral water found there. My uncle, a war veteran, says that it is the best example of a French town that he has ever seen. — *Mary Frances Skinner, Sixth Grade.*

Summer in Colorado

While many people were sweltering at home, we were fortunate enough to be able to go to Colorado. We went to a ranch near Loveland. I had a horse named Buck, and I went on many long rides up into the Rocky Mountains, which are very high and thickly forested.

One day my uncle and grandmother took us for a ride in their machine. They took us away up in the mountains above the Timber Line where there wasn't a single tree to be seen. We could see the green valley below very plainly. While in the timber line, we ran into a bad snowstorm and were afraid that we were on the wrong road. Uncle got out of the car and went back to ask a man who was working near by. Uncle could hardly find his way back to the car, and when he did he looked like Santa Claus.

When we arrived at the ranch the sun was shining brightly and the folks told us that they had not even seen a snowstorm. — *Josephine Lamy, Sixth Grade.*

A Book Report

"The Bird's Christmas Carol" by Kate Douglas Wiggin, is such a pretty story.

One Christmas morning a baby girl was born in the Bird's household. Her mother intended to call her Lucy if it were a girl, but they had not expected her on Christmas morning.

"We will call you Carol," said Mrs. Bird softly. "You are mother's Christmas Carol!"

Her cheeks and lips were red as holly berries, her hair was the color of a Christmas candle's flame, and her gay child laugh was like a chime of Christmas bells. Carol was a generous little girl, who was always thinking of others. She was so full of love and goodness that she was like a little angel in the house.

Carol could not walk: she was a cripple. She went on living peacefully in the room where she was born. It was a beautiful room. The furniture was all white, with snow scenes painted over it; the carpet was a soft gray with clusters of holly leaves.

Second Grade

OUR OWN A-B-C.

A is for apple.
B is for ball.
One you can eat
The other not at all

C is for carrots
D is for doll
We make one like mine
And make one like a ball

E is for eyes
With which we see things
F is for fun
Which gives us things

G is for gun
Which they use in the war
H is for heaven
Which is up so far.

I is for icing
That you put on cakes
J stands for James.
Who eats all mother makes
Betty Ann Kishel

K is for kind
Which we should be
L is for light.
It shines so you see
Daisy Sheridan

M is for men
At our house there are ten
N is for night
When you sleep very tight
Dore Marie Lohr
stands for men
That takes nice things
O stands for Pat.
She likes pretty things
Mary Louise Reither

Q is for quilt.
It has colors galore
R is for rap.
As you rap at the door
Helen Marie Reither

S is for sister
Who plays all day
T is for target
To shoot at by Ray
Mary Beth Clark

U stands for uniform
We wear every day
V stands for Visitation
Which we all are gay
Mary Louise Reither

W is for water
Which we drink all day
We use it to wash clothes.
But a bird will not say
Mary Beth Clark

X stands for Xmas
Who was a great man
Y stands for yard
With a cat in the pan
Dore Marie Lohr

Z is for zippers.
Some black and some brown.
I bought a pair
When I went down town
Daisy Sheridan

CONTRIBUTION OF THE SECOND GRADE TO THE YEARBOOK

She had a little library filled with hundreds of books. This was Carol's "Circulating Library," and every Saturday she took ten books putting cards into each, that said, "Please keep the book two weeks and read it. With love, Carol Bird."

Then Mrs. Bird stepped into her carriage and took the books to the Children's Hospital, where they gave great happiness to the little children.

Then Mrs. Bird stepped into her carriage and took the books to the Children's Hospital, where they gave great happiness to the little children.

On Carol's tenth birthday she said she would like to have the nine Ruggleses, a poor family that lived at the end of the garden, over for a grand Christmas dinner. The presents had been bought mostly with Carol's money and each child received clothes and useful things and other gifts that were just for fun, so that everybody was merry and thankful.

That night when Mother kissed her happy little girl good-night, Carol whispered, "Mamma dear, I do think that we have kept Christ's birthday this time just as He would like it. Don't you?"

"I do," said Mrs. Bird softly.

After the party everyone was listening to the anthems, but not Carol, for the "wee birdie" had quietly slipped off into Heaven.
— Ruth Carroll Robinson, Fourth Grade.

A Useful Lesson

"Frank Smith, come right back here with that compass! I'll need it in just a minute," commanded the voice of Frank's older sister, Irene.

"I won't do it," grumbled Frank. "It was mine in the beginning, but you just very politely took it without saying 'beans' to anyone. And, Miss Irene, if you think you can boss me just because you're three years older than . . ."

"Children, children, for goodness' sake! what am I going to do with you?" broke in the voice of Mrs. Smith.

"Oh, mother," complained Irene, "I need a compass, and Frank has a perfectly darling one, just the kind Sister said we should have."

"But, Irene dear, I gave you money the other day because you said you didn't have one," said her mother.

"Oh, that's right, what did I do with that money? Let me think. Oh, yes, I forgot, and spent that money for ice-cream soda."

"There she goes again, mother, buying ice-cream sodas! She isn't supposed to have so many of them anyway, and . . ."

"Oh, shut up, you smart piece of humanity!" slammed back Irene.

"Irene dear, please!"

"Oh, but mother, he does aggravate me so!"

"Perhaps Frank does aggravate you, but you should have more patience with him and humor him along. You'd find that you'd profit a great deal more than by losing patience."

That evening Irene was unusually sweet and kind to her brother, and Frank, like all boys, fell for the flattering things said to him by his sister. Before he knew it, he had told Irene that she could have the compass and that he would buy another one. When asked by his mother how he came to give the compass to Irene, Frank's only reply was, "Well, mother, she was so nice to me. She helped me with my Latin, and I just couldn't refuse her when she asked for it."

And as for Irene, she found that a little kindness worked so easily that she nearly wore that practice out.— Catherine Tethers, Seventh Grade.

Wit Column

Sister (in English class): "What is 'pickarel' in this sentence?"
Pupil (intelligently): "Isn't it a fish, Sister?"

* * *

Jackie, Maryrose's little brother, was at the dinner table. He asked for the lettuce. His mother asked him what went with lettuce, expecting to get "please" for an answer.

Jackie: "Mayonnaise."

* * *

Ursula Noble proudly held up the sketch of a girl's head, expecting compliments from Mary.

"Oh," said Mary, "it's darling! With those stripes on the hair it looks like a Noble zebra."

* * *

Sister gave some hard sentences for homework.

One girl remarked: "Whoever gets these will have to be smart."

D.B.: "I hope my brother'll be pretty smart."

The Sixth and Ninth Commandments

Sr. Mary Agnesine
S.S.N.D.

IT is evident that the Sixth and Ninth Commandments do not lend themselves to intimate group discussion as readily as do other Commandments, especially where boys and girls are grouped together. Stress has therefore been laid more on the virtue of purity than on the opposite vice. Nevertheless, the obligation to instruct the children carefully and properly in these Commandments remains, or becomes, if anything, more serious.

Those who have come into close contact with adolescents and have interested themselves in their spiritual and temporal welfare outside of the classroom, must realize how necessary it is to give careful guidance and instructions, especially in connection with problems of purity. True, we feel rightfully that the home should take care of such matters, at least to some extent. But in the first place, many parents admit frankly that they do not know how to go about it. In the second place, there remains a number of children who, because of unfortunate circumstances, cannot or do not go to their parents for information; and lastly, there are only too many boys and girls who get their information anywhere else but in the home. And what information! Can we wonder that their outlook on life is anything but beautiful?

In the meantime, what is to be done? Teachers can, first of all, impress upon the parents their obligations to the children in this regard, and recommend, or better still, offer to them helpful books which render the task comparatively simple and easy. There will, however, always be many children who require special help and guidance, and no one is better fitted for the work than the teacher. Let her not shirk her duty!

The Use of the Question Box

The use of a question box will be found helpful, especially in discussing these two Commandments, as the children may prefer not to ask the questions openly. It has the advantage also of giving the instructor an opportunity of looking ahead and preparing himself more carefully. For the encouragement of those who hesitate in touching upon such delicate matters, it may be said that the writer has never in a single instance come across any levity or irreverence in connection with this work; on the contrary, pupils have always shown themselves most grateful for the help they received. It may also be mentioned that young people have often stated that if they had received proper instruction at the right time and in the right place, they would have been spared much worry and uneasiness.

Naturally, however, different groups will have to be handled in different ways.

One warning may not be out of place. It is one thing to answer a question by simply saying, "No, that may never be done!" It is quite another to develop the right attitude toward certain laws and regulations by showing their reasonableness. It is part of the work of discussion groups to develop such attitudes.

Correlation With Other Work

While discussing one of the problems here presented — that of pictures in one's private room — a group of girls worked out a plan for furnishing an "ideal" room for a young girl. Out of this plan has developed the study of worth-while art pictures, their place in the home, their history, the artist, etc. Other problems would, no doubt, suggest similar projects. The study of Alice Meynell's poem "The Shepherdess" for the girls, and of Alfred Tennyson's "Sir Galahad" for the boys, a Mary Book with pictures and poems referring to Mary's purity — these are but a few of the suggestions that come to mind.

Problems for Discussion

1. There are three Saints always pictured with a lily. Do you know who they are? Why do they carry a lily? Of what is the lily a symbol?
2. What is meant by the proverb: Birds of a feather flock together. Do you believe the saying always true? James goes with bad companions, but he says the boys can't harm him; in fact, he is doing his best to make them better. Do you think he will succeed? What comparison could you make to prove your point to James?
3. You and your little sister are out in the country for a walk. Your sister is very thirsty and wants to take a drink from the river. Would you allow her to do that? Why not? Would that be worse than to take her to a show that is not good? Or to hear a wicked story, or read a bad book? What difference is there? Do you know of a scripture text that would apply here?
4. Ben takes you to his home for the first time and shows you his room. The walls are filled with indecent pictures. Could you judge from them what kind of companion Ben is? Would the pictures be a sure sign that he is bad or could there be another reason for his having them? What should you do in either case?
5. Ann and her sister go to a party. They soon learn that the people at the party are not behaving decently. Ann wants to go home, but her sister says they would offend their friends by leaving now and furthermore they would be laughed at. What would you do under the circumstances?
6. Jack was sitting by the window and reading. All of a sudden he caught himself in the act of daydreaming and realized that his thoughts had drifted to forbidden things. Had Jack committed a sin up to this time? What should he do

now? He takes up his book and begins to read again, but finds that he cannot get rid of his evil thoughts. Can you suggest other remedies?

7. Frank is a lazy boy who spends most of his time in idle dreaming or lying around doing nothing. Joseph, his brother, is always occupied with something. He is always reading, or working, or playing. Which of the two boys has the better chance of remaining morally good? Why? Can you find a proverb that will answer this question?

8. Dorothy is not careful about dressing modestly. Her mother tells her she is doing wrong, but Dorothy answers that she is only doing what other girls are doing and that it has not harmed her yet, nor will it harm her. Do you agree? Do you know that the Sunday Visitor is carrying on a Crusade for Modesty in dress? Look it up and see whether you would not like to join.

9. Grace's older sister wants her to go along to a dance. Grace knows that the place has a very bad reputation, but her sister says that they will stay with their own group and that, after all, it's up to a girl to keep her place. Do you think Grace should go?

10. If your parents or your pastor warned you that the water you were about to drink is poisoned, would you drink the water anyway, just because you could see nothing wrong with it? Do you think people who want to poison others through bad reading would be foolish enough to label the books "Poison"? Do they want you to see that they are bad? Then do you think it wise not to listen to the warnings of your parents or your pastor in regard to dangerous amusements, such as dances, movies, etc.?

11. If a person has taken poison by mistake, can something be done to help him, if it is discovered in time? Do you think it is as easy to discover the poisoning of the mind and heart and to apply a remedy? Which poison works more slowly and secretly?

12. A certain man has some rare lily plants which he wishes to raise in his garden. If he wants to make sure that these lilies develop to their fullest beauty, what will he have to do? A child's innocence is a thousand times more precious than the

most beautiful flower. What, then, must a child do, to protect its innocence?

13. Suppose that the man who owned the beautiful lilies showed them to some friends, do you think he would allow them to handle their lovely white chalices? Why not? Does not the man himself handle the flowers? Does it make any difference who handles them? If, when the man wasn't looking, people touched and fondled the flowers, what would happen to them? Would they still be an ornament to the garden? If not, what would probably be done with them? Often young girls and boys want to touch and pet one another. The result is very much like it would be with the lilies, only much sadder. Young girls especially, must have about them a certain reserve which says to everybody that has no right to touch them, "Keep off!" Only in that way they can protect themselves from the danger of having their purity soiled and tarnished, if not altogether lost. A manly boy will respect every girl and never attempt to put his hands on her. He will feel it his duty to protect a girl who is either too timid to defend herself or has not enough sense to know better.

14. Why did God choose Mary as His mother and St. Joseph as His foster-father? Why was He particularly fond of St. John and of little children? Do you know what special favor virgins will enjoy in heaven? Who were the Vestal Virgins, and what favors did they enjoy?

15. When the angel Gabriel announced to Mary, the purest of all creatures, that she was to become the Mother of God, she was puzzled. However, she did not hesitate to ask the angel how that could be possible. When you are puzzled about things you hear or discover, and



THE IMMACULATE CONCEPTION

—by Murillo

which you feel should not be talked about openly, where should you go for information? Would it be right to go to companions in place of the confessor or parents? Remember, that whatever God has made, is in itself good and was created for a good purpose. It is only when God's gifts are misused that the actions become sinful. Therefore, when a doctor or a nurse handles the human body, or when it is handled for

the sake of cleanliness, there is no wrong in it. But when it is done without reason or for the sake of pleasure, then it is very wrong and sinful and often brings on sickness and an early death.

16. Do you know of any great sinners who have become saints? The following act of consecration to the Blessed Virgin has been highly recommended by priests to those who wish to free themselves from sins against the Sixth Commandment or to protect themselves against such sins. Say it every day with all your heart, especially when you find yourself in danger.

Prayer to the Blessed Virgin, especially recommended to those who desire the gift of purity:

My Queen! my mother! I give myself entirely to thee; and to show my devotion to thee, I consecrate to thee this day my eyes, my ears, my mouth, my heart, my whole being, without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as thy property and possession. (100 days' indulgence.)

Ejaculations

My Queen! my Mother! remember I am thine own. Keep me, guard me, as thy property and possession. — Hail Mary, etc. (40 days' indulgence, each time.)

To thee, O Virgin Mother, never touched by stain of sin, actual or venial, I commend and confide the purity of my heart. (100 days' indulgence, once a day.)

O Mary conceived without sin, pray for us who have recourse to thee.

Stories for Reference

Bible Stories:

The Deluge (Gen. vii)	Sodom and Gomorrah (Gen. xix. 24)
The Destruction of Sichem (Gen. xiv)	Egyptian Joseph
Noe's Sons	

Stories of Saints: (Many others can be supplied by the children)

St. Joseph	St. Agnes
St. Anthony	St. Rose of Lima
St. Aloysius	Little Flower
St. Stanislaus Kostka	St. Dorothy
St. Casimir	St. Lucy
St. John Berchmans	St. Cecilia

Other References:

King of the Golden City. — *Mother Mary Loyola*
The Story of Sir Galahad and the Holy Grail
The Vestal Virgins

Poems for Study:*

The Shepherdess — <i>Alice Meynell</i>	Ave Maria — <i>Scott</i>
Sir Galahad — <i>Tennyson</i>	O Maiden Mother — <i>Tennyson</i>
Mary Immaculate — <i>Wordsworth</i>	

Picture Studies: (Perry Picture Company, Malden, Mass.)

Lilies	Christ Blessing Children — <i>Plockhorst</i>
Sir Galahad — <i>Watts</i>	Innocence — <i>Eliz. Gardner-Bougereau</i>
Angel Heads — <i>Reynolds</i>	St. Mary, the Virgin — <i>Ittenbach</i>
Age of Innocence — <i>Reynolds</i>	St. John and the Lamb — <i>Murillo</i>
Infant Samuel — <i>Reynolds</i>	
Immaculate Conception — <i>Murillo</i>	

Scripture Texts

O how beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men. When it is present, they imitate it: and they desire it when it hath withdrawn itself, and it triumpheth crowned forever, winning the reward of undefiled conflicts. (Wisd. iv. 1, 2.)

*The *Mary Book*, published at the Salve Regina Press, Catholic University, Washington, D. C., contains more than eight hundred selections in honor of Mary, many of them by well-known writers.

All uncleanness, let it not so much as be named among you, as becometh saints. (Eph. v. 3.)

Evil thoughts are an abomination to the Lord. (Prov. xv. 26.)

Many have fallen by the edge of the sword, but not so many as have perished by their own tongue. (Ecclus. xxviii. 22.)

Blessed are the clean of heart, for they shall see God. (Matt. v. 3-10.)

He that loveth cleanness of heart shall have the King for his friend. (Prov. xxii. 11.)

Death comes to the soul through the window of the eyes. (See Jer. ix. 21.)

In all thy works remember thy last end and thou shalt never sin. (Ecclus. vii. 40.)

The sensual man perceiveth not these things that are of the spirit of God. (Ps. xxxi. 9.)

The impure shall not possess the kingdom of heaven. (I Cor. vi. 9.)

Beware of false prophets, who come to you in the clothing of sheep, but inwardly are ravening wolves! (Matt. vii. 15.)

Out of the abundance of the heart, the mouth speaketh. (Matt. xii. xxxiv, xxxv.)

He that shall scandalize one of these little ones, that believeth in Me, it were better for him that a millstone be hanged about his neck, and that he should be drowned in the depth of the sea. (Matt. xviii. 6.)

Be holy, because I, the Lord your God, am holy. (Lev. xix. 2.)

Put away filthy speech out of your mouth. (Col. iii. 8.)

Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth. (Ecclus. xxviii. 28.)

Know you not that your bodies are the members of Christ . . . Or know you not that your members are the temples of the Holy Ghost, Who is in you, Whom you have from God; and you are not your own? For you are bought with a great price. Glorify and bear God in your body. (I Cor. vi. 15-20.)

Can a man hide fire in his bosom and his garments not burn? Or can he walk upon hot coals and his feet not be burned? (Prov. vi. 27. 28.)

Quotations and Proverbs

If the candle is to be kept alight, it must be put into a lantern: so if you mean to live chastely, beware of going too much abroad. — *St. Thomas Aquinas*.

An idle brain is the devil's workshop.

Resist the beginning.

The eyes are the windows of the soul.

Idleness is the devil's pillow and the beginning of every vice.

An ounce of prevention is worth a pound of cure.

She was as good as she was fair.

None — none on earth above her!

As pure in thought as angels are,

To know her was to love her.

— *Samuel Rogers*.

Ambition is the sin of the angels, avarice the sin of men, impurity the sin of the beast. — *St. Bernard*.

To many this seemeth a hard saying: "Deny thyself, take up thy cross, and follow Jesus."

But it will be much harder to hear that last word: "Depart from Me, ye cursed, into everlasting fire. — *Imitation*, Bk. I, chap. xii. 1, 2.

White for purity, red for valor, blue for justice in the flag of our country, to be cherished by all our hearts, to be upheld by all our hands. — *Charles Sumner*.

'Tis one thing to be tempted, another to fall.

In the fierce unceasing combats
Let our tranquil war-cry be —

Omnia pro Te, Cor Jesu!—
Heart of Jesus, all for Thee!
—Rev. M. Russell, S.J.

Actions, looks, words—steps from the
alphabet by which you spell character.—
Lavater.

It is better to be alone than in bad com-
pany.—*George Washington.*

Beautiful faces are those that show
Beautiful thoughts that lie below.

My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten,
Because my heart is pure.

—*Tennyson.*

She walks—the lady of my delight—
A shepherdess of sheep.
Her flocks are thoughts. She keeps them white;
She guards them from the steep;
She feeds them on the fragrant height,
And folds them in for sleep.

—*Alice Meynell.*

Whatever you are
You give!
Whatever you think
You live!
So it's wise to think good thoughts,
And kind thoughts, and true,
For whatever you think
You will say and do!

—*Louise C. Hastings.*

Lord for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for today.

—*Sister M. Xavier.*

Roses of youth with years fade away,
Bright eyes grow dim, bright locks grow gray;
But there's a flower that will not fade,
A gentle flower that loves the shade—
The graceful lily, pure and sweet,
Of innocence and emblem meet;
This be thy choice in youth's bright day:
Its charms will never pass away.

How great is the charm which innocence
lends to a child, to a young girl! So magical
is its charm that it often inspires even bad
men with awe and veneration. For example,
we find the poet Heine, whose own morals were not of the
purest, writing these touching lines about an innocent child:

Thou'rt like unto a flower,
As fair, as pure, as bright.
I gaze on thee and sadness
Steals o'er my Heart's delight.

I long on those golden tresses
My folded hands to lay,
Praying that heav'n may preserve thee
So fair, so pure alway.

To keep thy soul as pure and white
As lily thou shouldst seek;
And then be sure that roses bright
Will blossom on thy cheek.



THE GUARDIAN ANGEL

—by Plockhorst

The Vestal Virgins

In heathen Rome six virgins were appointed to keep alive the so-called sacred fire burning on the altar in the temple of Vesta. These virgins usually came to the temple when about ten years of age; they remained there for thirty years, during which time they were forbidden to marry. The Romans held the belief that these virgins brought good fortune to the state, by obtaining for it the protection of the gods. The Vestal Virgins were treated with the greatest respect. Military honors were paid them in public; and if a criminal, on his way to execution, chanced to meet one of them, he was set at liberty. The best places were given them at the theaters and other entertainments at which they might be present. They were clad in white robes, adorned with purple trimming. If one of these virgins broke her vow of chastity, she was condemned to be buried alive. Hence, we see in what high esteem the pagans held those who led a chaste life.

The Temptation of St. Thomas Aquinas

St. Thomas in his youth wished to embrace the religious state, but his people opposed the idea. They even went so far as to employ a bad woman to make an attempt on his virtue. No sooner had she entered his apartment than the holy youth snatched up a red-hot poker and sent her screaming from the room. Kneeling down then he thanked God and renewed his vow of perpetual chastity. Soon he fell into a deep sleep, and in a dream beheld two angels approach and bind him about the loins with a cincture. From that time forth he was free from all impure temptations. Every temptation we reject makes us stronger against the next.

An Artist's Answer

King Victor Emanuel requested an Italian sculptor to carve a beautiful statue for him, of the goddess Venus. The artist not only refused to do the work, but sent word to the king that not all the gold and silver in Italy would suffice to tempt him to lay hands to the creation of such a statue. He was too good a Christian to lend his talent to the glorification of paganism and immodesty.

Cardinal Bellarmine and the Paintings

The distinguished prelate, Cardinal Bellarmine, once visited a certain prince. In the antechamber, where he was kept waiting for a long time, there were several paintings of nude figures, which offended against one's sense of modesty and propriety. The Cardinal was very indignant at the sight of these pictures, but when he was admitted to the great man's presence, he did not show his displeasure. Only when his visit was ended he said: "One thing more; may I venture to recommend some people to your Highness, who are in need of even the most necessary garments?" The prince expressed his willingness to comply with the Cardinal's request. As he took his leave in the antechamber, the Cardinal turned, and pointing to the objectionable pictures on the wall, said: "Those are the poor creatures of whom I spoke. They are in need of clothing and must have suffered greatly from the cold this winter." The prince smiled, and took the saintly prelate's reproof in good part. The paintings in question were removed from the walls of the antechamber.

The Lily

One of the flowers especially dedicated to "Our Ladie" is the beautiful white lily (*Lilium Candidum*). It is considered an emblem of purity and beauty, two traits particularly lovable in the Blessed Virgin.

The Lady lily, looking gently down, is almost as much a favorite with poets as the beautiful rose itself, and has generally been regarded as the latter's nearest rival. — *Ave Maria*.

Special Reward of Virgins

St. John (Apoc. xiv. 3, 4) tells us of the special reward of virgins in heaven, for they "follow the Lamb whithersoever He goeth," and sing a song none else can sing. St. John himself for his virginity was especially loved by Christ, Who, when dying upon the cross, gave into the Apostle's keeping His own Virgin Mother.

St. Catherine of Siena

St. Catherine of Siena was once severely tempted against purity, and shortly after our Lord appeared to her. "Where wert Thou, Lord, when those evil thoughts were in my mind?" she said. Jesus smiled and replied, "I was in thy heart, taking pleasure in the victorious battle thou wert waging."

Influence

Because of his great modesty the presence of St. Bernardin alone exerted a good influence over those of his companions who were disorderly. Never feel offended when your companions stop suddenly in the midst of a conversation when you approach; rather feel complimented. Usually it is an uncharitable conversation or one of which they are ashamed; in either case it is best ended. — *Y. C. M.*

The Eyes of God

If we bear in mind that we are in God's presence always and are therefore never alone and unobserved, we are not likely to commit sin. The poet Milton said that he had perpetually before him the thought that he could not escape the eyes of God. — *Y. C. M.*

To a Young Girl

Thou must be holy. Day by day impress
This lesson deeply on thy youthful heart.
Wait not until dark visions of distress
Shall cloud thy light and bid thy joys depart.
Virtue alone can guide to ports of peace.
Virtue alone can teach thee to endure:
This treasure every day and hour increase:
Be virtue thine, the rest is all secure.

— *Selected*

Two Jewels

Lucile had two jewels which she treasured beyond all her possessions. One was purity—the other charity. "I would rather have them than Aunt Alice's diamonds," she assured her Divine Guest after each Holy Communion, and whenever she talked with Him and His Blessed Mother. "I can wear them anywhere and any time of day. Aunt Alice, of course, can't do that with hers. But thieves can steal my jewels just as they can Aunt Alice's, so I have to guard them carefully, all the time. Every time I drive away an impure or uncharitable thought, I give my jewels an extra polishing. I want them to sparkle and be as beautiful as possible. I wouldn't— for anything— trade my jewels for Aunt Alice's diamonds." — *Young Catholic Messenger*.

Books for Reading List

The Pure of Heart, a pamphlet by Rev. Daniel Lord, S.J., The Queen's Work, St. Louis, Mo. May be read by the boys and girls themselves.

A Mother's Letters, Father Alexander, O.F.M., may be obtained through the E. M. Lohmann Co., St. Paul, Minn. This book is excellent for mothers, but can also be placed in the hands of grown-up girls.

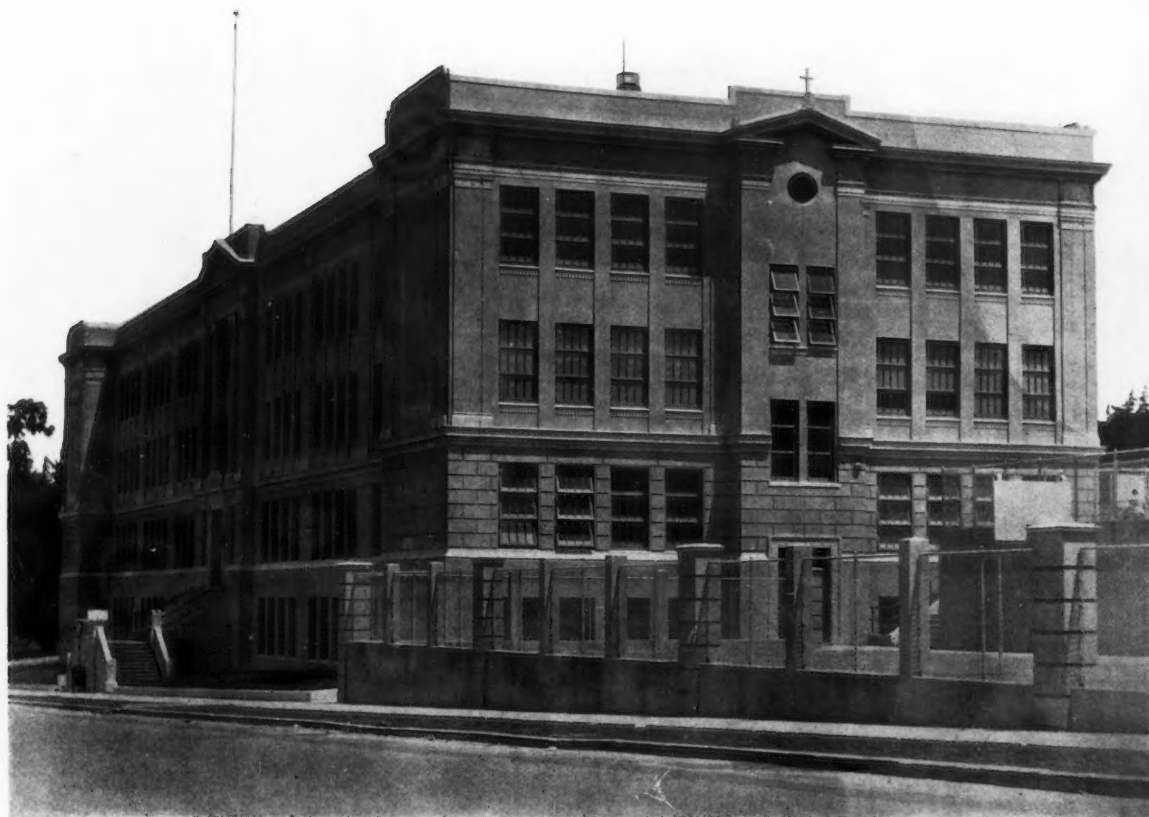
Helps to Purity and Safeguards of Chastity, written for young women and young men respectively, by Rev. F. Meyer, O.F.M., Frederick Pustet Co., Inc., New York, N. Y.

Educating to Purity, for clergymen, parents, and other educators, by Gatterer and Krus. Frederick Pustet Co.

You and Your Children, by Rev. Paul Hanly Furfey, Ph.D., for parents and educators. Frederick Pustet Co.

The Doctor's Daughter, *Life Problems*, *John's Vacation*, and *Chums*. While these booklets are not written from a Catholic point of view, they will aid teachers and parents to instruct their children and to give them a healthy, sensible outlook on life and its problems.

Watchful Elders, for parents and educators, by Rev. Kilian J. Hennrich, O. M. Cap. The Bruce Publishing Company, Milwaukee, Wis.



ST. IGNATIUS HIGH SCHOOL, SAN FRANCISCO, CALIFORNIA

Edward A. Eames, Architect

A Model School Building

Lloyd R. Burns, S. J.

WHAT is considered to be one of the most modern and up-to-date of our Catholic high schools, is St. Ignatius High School in San Francisco, under the direction of the Jesuits.

Completed last September at a cost of over \$300,000, not an item was omitted that was considered necessary to assure complete satisfaction. Before the final plans were drawn up and approved, the best features of educational institutions in California were inspected and embodied in the building.

Though not as expensive as many other school buildings, this must be attributed to economic foresight and judicious planning by which a number of very costly, though useless, adornments and exterior decorations were dispensed with, while efforts were especially centered upon efficiency and the essentials. To date they seem to have been very successful in this regard.

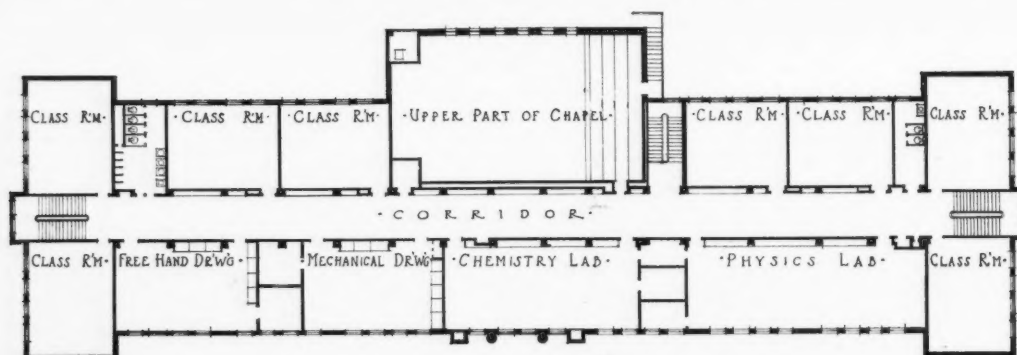
The structure, four stories in height, 275 ft. long

and 70 ft. wide, was built to accommodate 1,000 students. At present writing there are close to 800 enrolled. It is connected with St. Ignatius College a few blocks away.

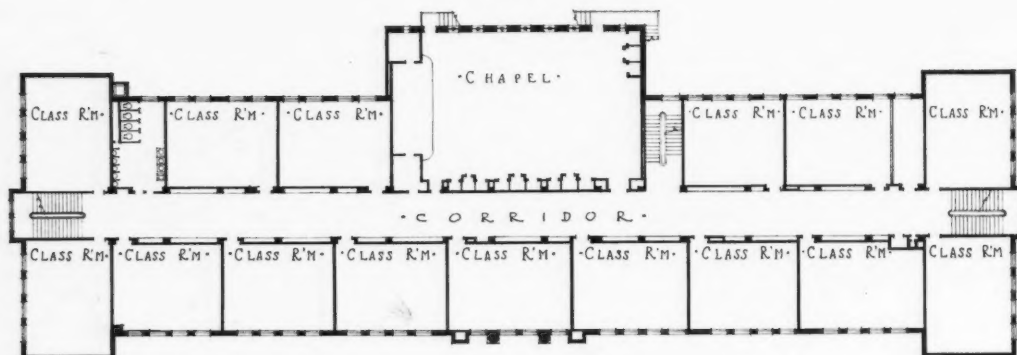
On the first floor are located the private offices of the principal and vice-principal, the main offices, quarters for student-body officials, restrooms for the teachers, and seven classrooms. This floor has also the student library, which is well-equipped and under the direction of a trained librarian. There are about 6,000 volumes, indexed and cataloged, at the disposal of the boys. The debating hall on the first floor, with a seating capacity of about 400, can be used for club meetings and conferences.

On the second floor there are 15 classrooms, and a devotional chapel. The chapel, two stories high, has a seating capacity of about 400.

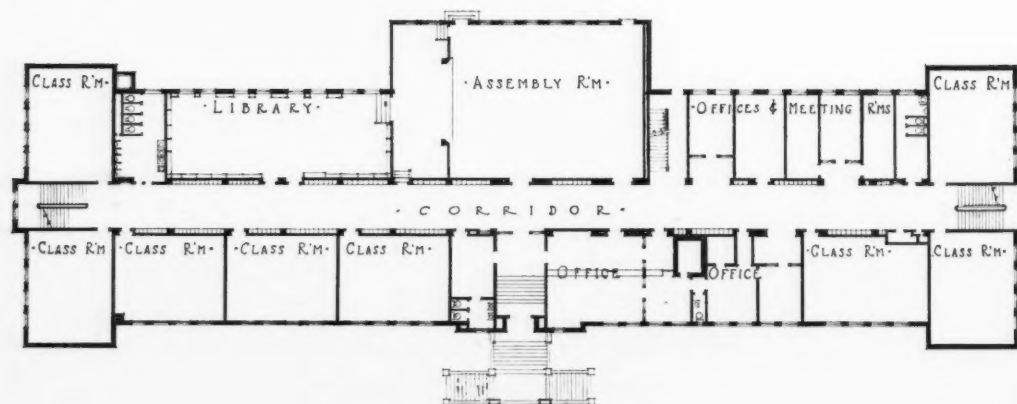
The third floor is mainly devoted to the sciences,



THIRD-FLOOR PLAN



SECOND-FLOOR PLAN



FIRST-FLOOR PLAN

FLOOR PLANS, ST IGNATIUS HIGH SCHOOL

Edward A. Eames, Architect, San Francisco, California

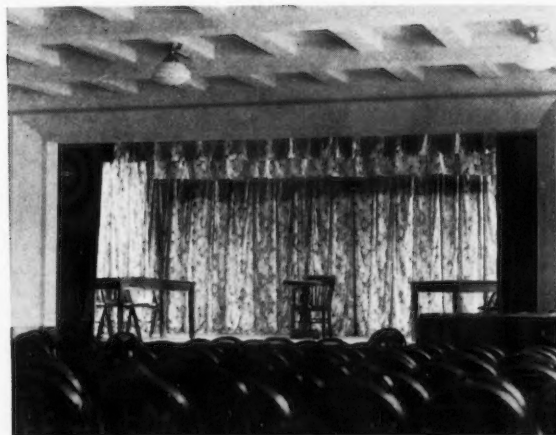
with the usual lecture halls and laboratories, mechanical and free-hand drawing rooms. There are eight more classrooms and the choir loft to the chapel. This loft can accommodate almost 100 people.

The cafeteria in the basement serves hot meals to about 600 students daily. To prevent crowding in the cafeteria during the noon rush, the schedule of classes has been arranged so that one half of the student body is dismissed from classes a half hour earlier than the other half. This plan has worked very satisfactorily.

The basement also contains the bookstore, the student "co-op" store, and the equipment rooms of the

athletic department, besides a large playroom, running about half the length of the building which may be used during inclement weather. The central heating plant has also been installed in the basement.

Though the gymnasium unit has not as yet been added, there are plenty of facilities for athletics and exercise. Outdoor handball courts, tennis courts, and several basketball courts are available almost the whole year round. This is due to the moderate climatic conditions of the city. A new running track and football field adjoins the school, and can be compared with the best in the city.



AUDITORIUM, ST. IGNATIUS HIGH SCHOOL

Broadcasting Programs

In each of the classrooms, lecture halls, library, cafeteria, is an ornamental loud-speaker. The principal has a miniature broadcasting set in his office by which he can address either the whole school at once or any particular classroom, thus avoiding the joint assembly or the sending of a boy around with necessary instructions. Classes are able to listen to attractive educational or other important topics when such a feature is

on the air. An electric switch permits the president of the St. Ignatius College to telephone or to address the high-school students from his office in the faculty building on the college campus, two blocks away.

In order to create the necessarily quiet atmosphere of the classroom, the floors in the corridors and rooms have all been covered with battleship linoleum, while the walls have been covered with an acoustic plaster that absorbs a great deal of the noise. The wide corridors are lined with built-in lockers, giving a full utili-



PRINCIPAL GIVING INSTRUCTIONS FROM HIS OFFICE TO FACULTY AND STUDENTS IN CLASSROOMS AND LIBRARY



AIRVIEW OF ST. IGNATIUS HIGH SCHOOL, SAN FRANCISCO, CALIFORNIA

Edward A. Eames, Architect, San Francisco, California



CHAPEL, ST. IGNATIUS HIGH SCHOOL

zation of space. Stairs and exits at each end of the corridors and the main entrance at the center of the building facilitate student traffic to and from classes. Each classroom is equipped with individual chair desks, while the ventilation is taken care of by the single-operation windows, which are adjusted by multiple-control appliances. An electrically regulated clock system announcing the opening and closing of classes is operated from the main office by a master clock.

The school is within a block of the most frequent operating street-car line, yet in a quiet zone by itself. Ample parking space for the students' automobiles is available on all sides.

Building and Equipment Data

Construction

Bids received	September 8, 1928
Contract awarded	September 8, 1928
Construction started	September 8, 1928
Building occupied	August 19, 1929
Time required	245 days

Building

Dimensions	76 by 763 ft.
Principal frontage	263 ft.

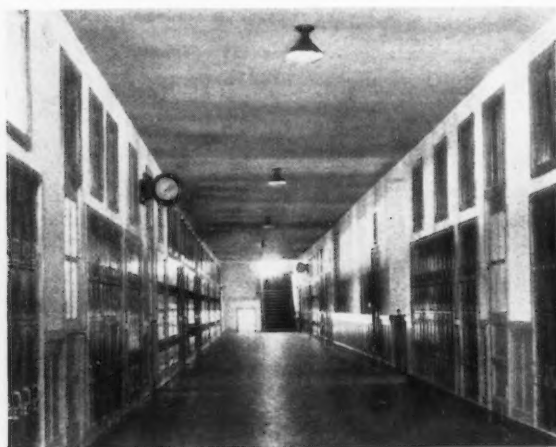
Rooms

Classrooms	35	Book storage	1
Laboratory rooms	2	Teachers	35

Library reading room...	1	Chapel, seating capacity	400
Study room	1	Assembly, seating	
Offices	8	capacity	400

Design and Construction Materials

Exterior design	Greek
Exterior facing	Cement stucco
Exterior trim	Cast stone
Construction material	Reinforced concrete
Corridor and stair finish	Linoleum or concrete
Walls	Hardwall finish enameled. 3 ft. wood wainscot
Classroom finish	Textured plaster
Auditorium finish	Acoustic plaster
Finish of toilet rooms	Hardwall and Tile wainscot



A CORRIDOR, ST. IGNATIUS HIGH SCHOOL

Mechanical Equipment

Type of heating and ventilation	Steam and warm air
Temperature control	Thermostat
Electrical equipment	Motor generator in physics department, clocks and loud-speaker in each room
Plumbing and sanitary equipment	Standard

Cost and Pupil Capacity

Pupil capacity	1,000	Total cost	\$317,000
Cost of building	\$300,000	Cost per cubic foot26 cents
Cost of equipment	\$17,000	Cost per pupil	\$317



LIBRARY, ST. IGNATIUS HIGH SCHOOL

Meeting of the National Catholic Educational Association In America's Most Interesting City

Rev. F. D. Sullivan, S.J.

THE National Catholic Educational Association will hold its annual meeting in New Orleans, June 23-26. All advance reports indicate that it will be an affair surpassing the memorable meeting held in that city in 1913, remembered by many as the most interesting and attractive meeting ever held by this National Association.

The convention will be held in the New Municipal Auditorium which has been given over by the city for this meeting of Catholic educators who will gather from all the dioceses of the United States. The spacious halls will give ample room for the meetings of the various sections, and every convenience and the usual southern courtesy will be extended to every visitor.

A City of Varied Interests

New Orleans has many attractions for the traveler, and many alluring appeals to the Catholic educator. It is a city very unique in all its ways. It has a striking historical background and the relics of the various periods of its political and cultural evolution still remain, not as mere curiosities, but as part of the structure and beauty of the city. It glories in its traditions and the happy blend of the thought and customs and refinement of France and Spain and Italy which left their impress on the spirit of New Orleans. It has its share of the American mixture of worthy sons and daughters of Ireland, England, Germany, Belgium, and Alsace. New Orleans is the meeting place of the citizens of all Central and South American countries.

As a treasure house of historical records, it has many collections of precious documents, relics of past wars, souvenirs of past civilizations. Schoolmen love to linger in the Old Cabildo, the Howard Museum and Library, and other places rich in American lore.

As is well known, New Orleans has a distinctly Catholic atmosphere. Catholic customs prevail everywhere. All Sisters are carried in the street cars free because of the services rendered by them in the Civil War and in various epidemics. Men raise their hats and many bless themselves as they pass the Church door. During the day crowds are found worshipping in the various



REV. F. D. SULLIVAN, S.J., PRESIDENT
LOYOLA UNIVERSITY, NEW ORLEANS, LA.

Father Sullivan is chairman of the exhibit committee of the N.C.E.A. Convention this year

churches. No visitor would be satisfied with his stay in New Orleans unless he visited the famous St. Cathedral at Jackson Square, a monument dating back to 1794; the Jesuit Church of the Immaculate Conception, the first named in Her honor after the declaration of the dogma in 1854; Old St. Mary's, which was formerly the Chapel of the Ursulines, where prayers were offered during the Battle of New Orleans and where the Te Deum was sung, while Andrew Jackson knelt, in thanksgiving for the victory over the British.

A City of Catholic Schools

But Catholic New Orleans is particularly proud of its schools, its academies, colleges, and universities. In the honor place as the pioneers must be mentioned, the Jesuits and Ursulines who came when the foundations of the little colony were laid. The history of New Orleans has been so intimately entwined with the work of these remarkable religious women that at every turn in the fortunes of the growing city, the Ursulines are conspicuous. They were the center of all education for women in the early years, and cared for the sick and orphans for several generations. Their old Chapel on Chartres Street with its miraculous statue of Our Lady of Prompt Succour; the later foundation below the city which was abandoned only recently to make way for the Industrial Canal connecting the Mississippi with Lake Ponchatrain; the beautiful new college buildings and shrine on State Street—all are marks of the life and growth of the city they have served for over two hundred years.

Loyola University

At the head of the system—the crown and the climax of the educational effort—is Loyola University, which comprises the liberal-arts college, the college of sciences, the professional schools of law, dentistry and pharmacy. Lack of financial means has prevented the university from entering the fields of medicine and engineering, which are extensively cultivated in the other Jesuit universities in the north, east, and west.

No need of description here of Loyola University,

whose beautiful buildings and grounds are pointed out to all visitors and are enjoyed by all lovers of the "City Beautiful." It is situated on St. Charles Avenue, opposite the magnificent Audubon Park, and with the Church of the Holy Name forms the Tudor-Gothic group of brick and stone, with the cloister effects, so reminiscent of old Oxford. Many may not be aware of the fact that behind the graceful Marquette Hall

orders of Brothers devoted to the education of youth. The Brothers of the Holy Cross, connected with the famous Notre Dame University of South Bend, Indiana, conduct the well-known Holy Cross College in their spacious grounds near the banks of the Mississippi, not far beyond the Industrial Canal. It is a boarding school as well as a day school. The Brothers of the Sacred Heart have a large day school, St.



THE HEART OF OLD NEW ORLEANS

Delegates to the convention will be charmed with the quaintness of old New Orleans. The lifelike statute of Andrew Jackson in Jackson Square recalls his spirited defense against the flower of the British arms in 1815. The Cathedral, mellowed with the memory of centuries, the Cabildo (left), the Presbtery, and the lower Portalbo Apartment (right), sing the praises of a romantic past

which houses the colleges of arts and law, there stands on the campus an even larger building, Bebet Hall, devoted to the sciences of dentistry and pharmacy. The university has, besides, one of the seismograph units of the international Jesuit system of seismography and meteorology, which records very accurately the various disturbances and tremors affecting the earth's surface. Reports of its records and prints of its graphs are frequently seen in the public press. A broadcasting station, WWL, is operated by the university, with a power of 5,000 watts, and the message of New Orleans is wafted to every state in the Union, Canada, and to our southern neighbors. Educational lectures are given for the benefit of adult education; and the talent of New Orleans' art is given every opportunity to enrich the lives of the people outside our city and state.

The University has its own preparatory school, known as "Jesuit High" which was recently built at Banks Street and Carrollton Avenue at the cost of one and a quarter millions of dollars. It has a capacity for 1,200 students, is strictly a college-preparatory school, specializing in the classical curriculum, and has an endowment fund to care for all poor boys who have made a record in their grade schools.

High Schools

The Catholic system has several excellent high schools for boys. Besides the Jesuits, there are several

Aloysius College, at the corner of Ramoart and Esplanade. Their boarding school is the famous "School of Character," St. Stanislaus College, at Bay St. Louis. The Brothers of the Christian Schools have a splendid institution at St. Paul's, Covington, besides many flourishing preparatory schools throughout the state. It is customary in the Brothers' schools to have a full curriculum for commercial training alongside of the college-preparatory courses. Efforts have been made by the many religious orders of Nuns to afford every opportunity for the higher education of girls. The Dominican College and Normal School at St. Charles Avenue and Broadway offers a four-year college course fully approved by the state department of education. The Ursulines have recently opened a junior college in the beautiful buildings on State Street Drive. The Sisters of Mount Carmel, in their stately edifice overlooking the lake, have a two-year normal school besides the regular high school.

There are any number of high schools provided for girls. Each of the teaching orders has one or more high schools of this type. Among the larger and better known may be mentioned the Dominicans, the Ursulines, the Religious of the Sacred Heart, Sisters of Mount Carmel, Sisters of Perpetual Adoration, Sisters of Charity of St. Vincent de Paul, Sisters of St. Joseph, Sisters of Notre Dame, Sisters of Mercy, and other teaching orders.

Parish Grade Schools

It is customary to have a grade school attached to every parish church. In the city of New Orleans alone there are 49 parochial schools for white children and 8 for colored children. Recently many of the old school buildings have been replaced by excellent, modern structures which compare favorably in design and

toward the support and upbuilding of the public schools.

Visitors to the National Catholic Educational Convention at New Orleans this June will be richly repaid if they find time to see the Catholic institutions of learning along with the quaint beauty of "America's Most Interesting City."



AIRPLANE VIEW OF LOYOLA UNIVERSITY, NEW ORLEANS, LA.,
SHOWING ATHLETIC FIELD IN THE REAR

—Courtesy New Orleans Association of Commerce

equipment with the best types of modern school buildings.

The numbers of children attending parochial schools for the last session is quite considerable. In the white schools there were 8,924 boys and 9,387 girls of grammar grade; in the colored schools 1,422 boys and 1,722 girls. While in the high school there were: white, 946 boys, and 955 girls; colored, 97 boys and 134 girls. Three hundred and thirty-five religious Brothers and Sisters devote themselves to the children in our parochial schools. With the same Christlike spirit and devotion, which characterize the teaching orders everywhere, in the true practice of poverty, chastity, and obedience, they succeed in holding high the standard of our schools.

According to the figures given out by the public school board of the expenses attached to the education of the pupils of various grades, it has been estimated that the Catholic schools of New Orleans save the tax payers each year \$1,693,870. Besides the annual expense of operation and upkeep, the land, buildings, and equipment of the parochial schools should total nearly \$3,000,000, and the high schools and private schools belonging to religious orders should exceed this amount. It can be said that the Catholics, through private collections and assessments, have contributed some five or six millions of dollars toward permanent education facilities, besides paying their own share

Especially interesting is the French Quarter in which the history, poetry, and romance of New Orleans are indissolubly united. The memory of the French dominion is retained in the titles, and in the foreign aspect as well of its streets. The finest residences at present, however, are in the American quarter.

A Department of Education?

In *The Case Against a Federal Department of Education*, a booklet recently issued by the N.C.W.C., Bureau of Education, Mr. Charles N. Lischka has compiled statements of a large number of prominent men and women as well as many court decisions opposed to such legislation.

Among the public men quoted as opposed to the purposes of the Capper-Robson Bill are President Hoover, Dr. Ray Lyman Wilbur, Dr. Chas. W. Eliot of Harvard, Dr. Nicholas Murray Butler, Dr. Henry Van Dyke, Senator Wm. E. Borah, Dr. Hubert Work.

Mr. Lischka reviews briefly the history of Federal legislation on education quoting from the many debates in Congress on the subject to show that the Federal Government is not permitted by the Constitution to legislate on education.

Other quotations are supplied to indorsing the opinion that a department of education is unnecessary; that it would lead to centralized control of education; that it would increase the tendency toward standardization and uniformity with detrimental results; that it would involve education in national politics; that it is questionable whether such a department would be efficient; that there is no real popular demand for a Federal department of education; that its establishment would be only an entering wedge for more Federal powers.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph. D. Editor

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Children's Missions

In 1900 Father Cornelius Shyne, S.J., began a movement of Children's Missions in rural areas, not as an incident or an afterthought to Adult Missions, but as a major concern, and ultimately even more important than the latter. The Children's Mission was conceived of as requiring a distinct technique of its own, and a group of men specially interested in the problem and trained for it. As the movement progressed it was discovered that the surest way to the revivification if not the re-creation of the spiritual life of the parish, and its extension in height and depth and length and breadth was found in the influences radiating from the children even in a greater sense than from adults. In fact where Children's Missions were held preceding the adult missions with an intervening period, the results of the adult missions were very much more effective, and the influence of the children was directly traceable as cause. In a very real sense did "a little child lead them."

The story of these children's missions was told in 1905 and in 1908 in the *Ecclesiastical Review* and in

The Missionary. The original impulse seems to have spent itself as many years ago, though the rural apostolate has gained new impetus recently from Father O'Hara, now the head of the Rural Life Section of the National Catholic Welfare Council.

It had been long a hope of that very reverend and efficient missionary Father Walter Elliott, C.S.P., that the articles describing the movement initiated by Father Shyne should be widely distributed to our sisterhoods. In fact, there has come into our possession a letter written by Father Elliot just before his death to Father Shyne. Father Elliott said:

Your letter made me thank God anew for you and your holy apostolate of the spiritually needy children. If I had the means I would print and send copies of your scheme of summer Retreats to every school Sister in the United States. Perhaps you can effectuate that. The Sisters can conduct the retreats themselves, needing no more than one priest in each case for daily Mass and confessions and Communions. Your project should be made an established feature of religion among us. I trust that this summer shall see a good start in that direction. Years ago, just as soon as I came across your program, I made it part of our course of lectures here for the many young priests, both secular and order men, who made our normal course here in missions and retreats.

Apropos of this great octave, I beg the Holy Spirit to be *dator munerum, et lumen cordium* to you and yours.

We are very glad, indeed, to do our share in making available anew these articles in some such manner as Father Elliott suggests. In doing so we feel we are rendering a service to every religious teacher in a Catholic school because we find the articles immensely suggestive pedagogically from the standpoint of our daily classroom instruction in city or country. The first of the articles is printed in this issue; the second will be published next month.

Self-Education

The president of the National Radio Institute, Mr. J. E. Smith, makes a good point when he says, "Those who unwittingly direct jibes at the self-trained or home-study-trained man do a grave injustice to the millions who through their own initiative and determination have carved out a better place for themselves in the world." While it is a good point it is not strong enough. No person has ever acquired an education of any genuine value except through self-education. The most universities or elementary schools on the one hand, and correspondence schools, courses of self-instruction, or the radio on the other, can do is to offer merely the means to an education.

Here are textbooks, laboratories, reference books, libraries, teachers! People have been in the midst of them and have remained unaffected in their heart and mind and soul. They may have passed examinations, received credits for the work, and even may have on the wall a diploma or degree—and yet they may be totally uneducated.

The process of education when it is genuine is a process of self-development, self-directed. It is independent of schools or buildings or the paraphernalia of

education. It may be secured in an attic and not in the best-equipped, most richly endowed university. It is dependent upon a self-active human soul.

The Catholic Hour

On Sunday evening about supper time (5 p.m. Central Standard time) there is broadcast over the National Broadcasting Company's nation-wide hook-up, the Catholic Hour, sponsored by the National Council of Catholic Men. It is an altogether admirable thing. You should "listen in." You should urge your friends, particularly your non-Catholic friends, to "listen in." Obviously it is intended as an explanation of Catholic doctrine for the non-Catholic friend. This is evident in its announced purpose of clarifying and promoting the spiritual atmosphere of America. You will be interested in any case in the pedagogy of Rev. Dr. Fulton J. Sheen's highly rhetorical explanation of Catholic doctrine. Both the direct speech and the answers to the questions are well designed to accomplish the purpose of the hour. You will be glad, too, to hear the superb performance of the Paulist choristers, and to hear presented some of the great music of the Church.

Education for Peace

President Hoover recently said that: "Peace is not a static thing. To maintain peace is as dynamic in its requirements as is the conduct of war."

This is a truth that educators, particularly, need to understand. The horrors of war men know and women realize. No language is ever really exaggerated in presenting its horrors, its evils, its tragedies. The lips of the men who lived the life of dugout, trenches, zero hours, have told the story in all its heartrending truth, and the revulsion and horror of it lives in their hearts and minds and souls. But the negative emphasis will not get us on our road to peace.

Peace is not negative. Peace is not pacifism. Peace is an achievement. It must be earned and maintained. There is a peace that is lethargy. There is a peace that is death. The peace that means poverty, crime, injustice is no better than war. The peace that holds out no hope for children, that consumes vigorous manhood and womanhood in the trappings and paraphernalia of civilization to maintain the *status quo*, that means a premature and athetic old age, is no better than war.

Let us do everything within our power to promote the World Court and every instrument for reducing the possibility of war and for the judicial settlement of international difficulties. Let us promote international cooperation in every sphere for human welfare. Let us introduce an era of genuine international good will.

But let us not forget that Peace itself is dynamic. It is an opportunity. It is merely an instrument. What do we use it for? Do we approach in any way nearer to the Christian ideal? Do we make our lot better, or raise the quality of human living and human cooperation just a little bit every day?

"Would you end war?" asks James Oppenheim.

"Create great Peace." He goes on in a poem which should be taught in every schoolroom of this country:

Would you end war?

Create great Peace . . .

The Peace that demands all of a man,

His love, his life, veriest self:

Plunge him in the smelting fires of a work that becomes his child,

Coerce him to be himself at all hazards: with the toil and the mating that belongs to him:

Compel him to serve . . .

Give him a hard Peace: a Peace of discipline and justice . . .

Kindle him with vision, invite him to joy and adventure:

Set him to work, not to create *things*

But to create *men*:

Yea, himself.

Go search your heart, America . . .

Turn from the machine to man,

Build, while there is yet time, a creative Peace . . .

While there is yet time! . . .

For if you reject great Peace,

As surely as vile living brings disease,

So surely shall your selfishness bring war.

Holding Children After School

The custom practiced in most schools of keeping children after school as a disciplinary measure is undergoing some modifications. In fact, there are school systems that recently have found it expedient to abolish the practice altogether.

The reasons for the change are due to the traffic conditions which surround the average schoolhouse. In many instances the crossings near the school are patrolled immediately before and after school hours. Police officers are placed on duty to afford the children a safe crossing, and thus protect them from accidents.

The police thus employed usually remain only long enough to protect the children immediately after the regular close of the school. The children who are detained at school do not enjoy that protection. Sometimes the teachers will render assistance, and sometimes the police will remain at their post a little longer.

School authorities, having had the matter under consideration, have in nearly every instance decided that the safest thing to do is to abolish the practice of holding the children after school hours. It may here be argued that the disciplinary side of the question is of sufficient consequence to hold the children, and to look after their safety as well.

The decision must in nearly all instances rest upon local conditions. If the traffic hazard in the neighborhood of a schoolhouse is merely nominal, the detention of pupils must be determined by the instructors upon the basis of its value as a disciplinary measure. If on the other hand, the traffic situation is dangerous it remains for the school authorities to do their share toward promoting the safety of the children.

Sunray: A Fairy Tale

Miss Ora Gayle Hesser

Editor's Note. As an appropriate reading for Mothers' Day we submit Miss Hesser's delightful fairy tale for the approval of grade-school teachers. Her story is especially striking in pointing out to children the priceless gift of a mother's love. We also call attention to its last note for its tribute to our Lady as the True Queen of May.

The intimate approach to the hearts of children the story contains, recalls the wide background of the author in the Catholic schools and in playground work in Chicago.

ONCE a long, long time ago, there lived in old Spain a very good king and a beautiful queen.

When the king first brought the queen to his palace as his wife, the subjects of the King were delighted, for she was the most beautiful girl of all Spain. One time while the king was away attending a royal hunt, one of the good fairies fell into the hands of a drunken guard. The comrades of the fairy tried to rescue her and they, too, were held by the guard. When the queen heard the noise she looked out of her window and at once ordered the release of the fairies and caused the guard to be punished. The fairies thanked the beautiful young queen and went their way. When the king returned the queen related the incident to him and he was glad to hear that his queen was not only beautiful but good and wise as well.

They lived happily for fifteen years, but during this time no children were born to bless their home. They grieved for a child and all the Spanish people were afraid there would be no heir to the throne and the kingdom might fall into the hands of a wicked ruler. Finally the queen grew ill from grief and the wise men of the kingdom were called in consultation. They said that the queen would mourn away her life if she did not have children about her to love and care for. They said she needed music and laughter and dance. At once the king issued a proclamation to all the nations of the world ordering the dancers from every country to come and dance for the queen. He set the day for May 2, which was the festal day when the Spanish people chose the most beautiful girl and crowned her as queen of the May. As an incentive to the dancers he promised to adopt for his daughter, regardless of birth or position, the dancer that could make the queen happy.

The day of the great Spanish gala fête arrived and the palace court was all trimmed in Spanish flags and ribbons and all the ladies of the court were decked in festal garb. Soft music comes from a hidden nook where the troubadours were playing. The sun was shining brightly and the birds were singing and the odor of May flowers permeated the courtyard which seemed to say that even nature wanted to lend all her powers to make the queen happy. The king and queen were notified that all was made ready and the dancers had arrived. So the delicate queen and her ladies, accompanied by the king, took their places on a balcony

where they would not miss a single movement of the dances. The king ordered the Spanish dancers to appear first for he thought that the first chance should be given to his own people. Dancer after dancer appeared dancing madly, wildly intent upon winning the favor of the queen. Then came little Giefa who was considered the best dancer of all Spain. At first she danced indifferently, nonchalantly confident of being at once chosen, but when she saw that the queen was growing tired and seemed to wish the dance to end she exerted her utmost ability. About the court she heard her Spanish admirers saying: "Never did little Giefa dance so well. There can be no other choice."

When the dance ended, Giefa ran over to the balcony steps with a triumphant little giggle and started past the guards up to the queen. The king called out, "On with the dances." For he could see that his beloved queen recoiled from the painted face and assuming air of little Giefa. The guards pushed her back roughly and she ran weeping from the courtyard.

The next dancers were Grecian and though their dance was slow and filled with grace, the queen was not interested. A Persian slave driver came with his slaves, lashed them into a dance of terror and wild charm. The Egyptians came with a great mummy which opened exposing a beautiful girl who danced with utter abandonment to everything but the love of the dance. The king was sure that the queen would be pleased, but when he turned to her she only shook her head as though wearied of sitting so long in idleness.

The Japanese came, then the Chinese, the English and the Russians, all in turn; but the good king despaired of finding a dancer that could bring a smile to the face of his dear queen. At last, just as the dances were finished and the queen and her ladies arose to go and the king in utter dejection prepared to follow, a courtier announced the arrival of another guest and the queen and all her fairies drove into the courtyard in a little gold coach driven by blue butterflies. It was the little fairy whom the queen had befriended so many years before. Evading the watchful eye of the guards she ran up to the balcony before the throne of the queen. The queen recognized her at once, for fairies do not grow old and they always dress the same.

And whispering in the queen's ear, the fairy said: "Lovely Lady, did you think I had forgotten your kindness? Fairies never forget, you know. I have brought a little dancer to you. She is a captured Sunray."

With these words the fairy ran down to the coach and the fairy coachman lifted from on top a large roll of gold cloth. All the fairies unwound yards and yards

of the bright sparkling cloth until at last a beautiful curly golden-haired child dressed in some flimsy yellow silk danced out. Her feet hardly touched the ground and she danced so swiftly that at times only a golden flash was visible. As she danced the queen leaned over the balcony entranced. Her head swayed to the fairy music and as the dance ended she clapped her hands in glee. The delighted queen turned to the king and bade him keep the Sunray for her. At once the king made his choice known to his people. Then all the court ladies and gentlemen gathered about little Sunray. They placed a crown of flowers on her head and called out in loud voices, "Little Sunray Princess, you are the Queen of the May."

They were about to escort her up to the queen when a procession of convent girls came into the courtyard

with a statue of Our Blessed Lady. They were singing the *Ave Maria* as they slowly made their way to the chapel, quite unconscious that the people were gathered for anything but to see the Mother of God honored. When little Sunray saw the procession she at once ran up and stopped it. Then while all looked at her in wonder she took the crown from her head and placed it on the head of the Blessed Virgin Mary saying, "Dear Lady, you are the true Queen of the May." The procession moved slowly away and Sunray ran up the balcony steps into the open arms of the waiting queen. So the fairies waved farewell and drove away in their little gold coach.

The Spanish people were glad to know that the princess was good as well as beautiful. The good queen grew well again and they all lived happily ever after.

Why Have Missions for Children

Rev. Cornelius Shyne, S.J.

Editor's Note. Our readers are vitally interested in the spiritual welfare of children, and in view of the present popularity of missions and retreats for children, a discussion of the matter by a pioneer leader in this work will be read with interest and profit. A further discussion of the subject appears on the editorial pages of this issue. In this issue Father Shyne points out the kind of places where the missions are needed. The next article will deal with the conducting of the Missions.

IN the year 1905, in addition to the ordinary work of giving missions to adults in various Catholic parishes in which the writer of the present article was engaged, he undertook between times to organize and give missions for the exclusive benefit of children. Previous experience had suggested the importance of this new departure, and the success which attended the first straggling experiments proved the wisdom of continuing the work, and led to further efforts so as to have it put on some basis likely to insure its permanency as a feature of Catholic activity. The form which these efforts assumed and their splendid results in the renewal of religious spirit wherever they were tried, have furnished the material of the following reflections, the seemingly personal character of which must find its excuse in the purpose of the writer to enlist the attentions of earnest laborers in Christ's vineyard, to this apparently neglected field.

I. Where the Missions Are Needed

Although I had labored for sixteen years in the country, I learned more of the actual condition, from the religious point of view, of our small town and country parishes, during a single year's active ministry in Chicago. In a conversation one day with a street-car conductor I was told that there were in our own neighborhood hundreds of boys who had lost the faith of their baptisms; that these boys joined dangerous and forbidden societies so as to secure positions, while some

of them went to the sacraments, now and then, because they belonged to some Catholic society. It was enough to make me interested and seek to verify the statements, in order that I might do what I could to help the young recruits of infidelity before they left their fathers' farms for the large cities, where the seductions of low pleasures and of drink were beckoning them to sin at every turn. If the desire for the comforts of life and the greed of money make men who once knew and loved God, lose sight of His claims on them, it is no wonder that the ill-instructed country lad should be lost to the Church during his first struggles in a strange environment to earn his own living. He is not prepared for what he sees and hears, and the current into which he is drawn, perforce drags him down.

Closer acquaintance with the neglected country parishes where old men name family after family, who, for lack of instruction, lost their faith and became its bitterest opponents, prompted me, whenever opportunity offered, to confine my mission work to those forsaken corners. In the meantime, however, I had observed also that children in towns where there could be, but is not, a Catholic school, are frequently in a more deplorable condition regarding morality and religion than those of the country. If priests interested in the salvation of souls were to look closely into this matter they would understand what an immense leakage is constantly going on in the American Church, both in our cities and country towns where there are no Catholic schools. I can only take some instance at random from my experience, to demonstrate what I say. I was once called to give a mission in a town about an hour's ride from one of the foremost Catholic cities in the West. There was a good church, a fine pastoral residence, but despite the pastor's seeming anxiety to open

a school, there was no provision made for the Catholic education of the children. The mission, of course, was intended for adults; but we arranged also to give an instruction to the children at three o'clock on Sunday, Monday, and Tuesday, when their confessions were heard. There were two of us at this work, and we preached to the children on the "End of Man," and on "Sin, and its Penalties," so as to prepare them for a good confession. When the time came for confession I noticed that many of the grown-up children crowded as close to the confessional as possible; they were anxious to hear what the one on the inside had to confess; they informed each other in whispers by way of suggesting how the confession was to be done. Quite a number got frightened while waiting for their turn, and ran away. Very few knew their prayers. The Act of Contrition was not known by one in ten. They all lived in town—and a bigoted one it was then—and these children of Catholic parents had that knowing look and vulgar stare so characteristic of the unbaptized children of the backwoods town. I have no intention of laying the blame on the pastor. He may have been new or handicapped in other ways, but the conviction has grown on me since that it is impossible to write the best arguments for the necessity of the Catholic schools, unless one has felt it as I felt it when confronted with such actual conditions. It was at the end of this mission that I resolved to do what I could for children in a similar state of ignorance, and I thought then, and am sure of it now, that the Catechism, set in the "Exercises of the First Week," could produce the desired effect. Get the children, and you will surely reach the parents' hearts. There is a Catholic school now in the parish of which I have spoken, and the children of that town meet you with a different look, a look that gladdens the Catholic heart.

Let me note another experience. Not forty miles from a great city, in which 400 priests reside, and where missionaries of six or seven religious orders have their headquarters, lies a town in which at the time the mission was given, Mass was said a few times a year. It was one of the several "out missions" attended by a priest who lived about fifteen miles away. I arrived there about two weeks before Christmas when the weather was rather severe. On my having mentioned the young people, I was told that most of the parishioners were old residents, advanced in years, and that it would not be worth while to get the eight or ten children, who might gather together if the weather was favorable. The pastor had promised to have everything ready on my arrival, but as he happened to be ill, I was left to my own resources. No preparations had been made, not even for a bed or a meal. The snow on the ground was two feet deep; then came a thaw for a day, followed by zero weather. The land around the church looked like a frozen lake. Two stoves were supposed to heat the church, but during this winter I doubt whether four of the same size would have warmed it. We had a few people at Mass on Sunday; four chil-

dren, and about 350 persons altogether gathered that night to listen to a sermon on the end of Man. The same evening a man of 77 and his daughter, who seemed still older, took me to their shanty. At six o'clock in the morning I walked about half a mile to the church, and cleaned out the stoves. There was no trace of kindling wood in the woodshed beneath the staircase that led to the choir loft. The coal bin, behind the last pew, was empty. I returned to my host's shanty, and, while there warming myself, thought a great deal about Peter, who stood at the fireplace of Caiaphas, doubting whether he should desert his Lord and Master, or stand by Him. The old man, armed with some sticks and a shovel, prepared to accompany me to the church; and the daughter brought an apronful of kindling wood; while I carried a bucket of coal and an ax. When the woman was starting the fire in the stoves, the old man and I went through the snow, hunting for fuel to feed the flame. We dug up a few soaked rails, halved them and threw them into the stoves. It was now nearly nine o'clock; the people were coming in "bobs" (wagon bodies on runners), and I prepared for Mass; but before I had reached the Canon, the church was full of thick smoke.

I had intended to speak of the necessity of prayer, but instead I spoke of the urgent necessity of immediate action, and assured the people in the fog that I, for one, would stick to my post, not allowing myself to be either frozen out, or smoked out. I then called all the men together, and divided them into four bands, whose respective duty was to put up a scaffolding, and clean out the chimneys; go six miles for a load of wood; five miles for coal; and remove the snow and ice that obstructed the way into the church. The women were put to cleaning the lamps found about the church and detailed off to the neighbors to borrow as many more as they could. By this time the mission was well advertised, and, though some of better-class families had refused to house the missionary on Sunday, they all seemed glad to take him in now; for a thaw had come, inside as well as outside. He thanked them for this belated thoughtfulness, and stayed in the shanty of his first benefactor.

On Monday I had eight children, to whom I gave four instructions. I was trying my scheme all alone. On the next day, each child brought two others, and by Thursday I had 59, not counting the young men and girls, ranging in age from 20 to 30 years, who had never made their First Communion. On Saturday, after Mass, I went to Chicago, and told a Catholic bookseller that I had come begging for 59 Prayer Books, beads, scapulars, crosses, and medals for little ones in the woods. I got nothing. I went to the Feeley Company, and I think I ought to say here that I got more than I wanted, for nothing. I got back to the church in time to hear the confessions of the children, and to accomplish some other useful work before I retired late that night. On Sunday, the children's mission was to close. They were to be in the church at nine o'clock in the

morning, just one hour before the Mass. I had arranged to have the parents there together with the children. I told them how I procured the objects of devotion, and, when the 59 children had been placed in files outside the railing, and every pew in the church had been taken by the grown people, including many non-Catholics, I began to explain the use of each object and gave one to each child. By this time the babies had slipped from their mothers' laps and toddled up to the sanctuary. I opened the gate and let them in one by one. Each had to get something and then went tumbling back to Mamma. I doubt if there was a dry eye in the church. People wondered where the children came from, and said they never knew there was one third the number in the parish. The sight of so many little ones gathered about the altar that Sunday morning inspired the congregation to ask for a priest. They have one now who says Mass for them on Sunday, and instructs their children. There is a crumb of comfort in all this. Are there not in the East, as well as in the South and West, other places almost at the missionary's door, where the 8 or 10 children might turn out to be 50 or a 100, if those who stand looking up to heaven would go out into the highways and byways and call them together?

The case I have just related may appear somewhat exceptional, but it is not so extraordinary as to silence the suspicion that there is a very large, and seemingly hidden, rift in the dyke of our priestly work for the little ones of Christ. There is another class of children who have appealed to me, and to whom I have given the same exercises. They are those who know their Catechism by heart, but do not feel it. Here is a proof which convinced me of the fact by experience. In one place I found that out of 200 children, 70 had missed Mass on the very Sunday on which we were to open a mission. They knew it was a mortal sin to miss Mass, and they all told me whither one is doomed to go who dies in that state. But they knew nothing of "those rare moments of experience when we feel the truth of a commonplace, which is as different from what we call knowing it, as the vision of the waters upon the earth is different from the delirious vision of water which cannot be had to cool the burning tongue."

How can I make 200 children feel what they know? That was the question I put to myself, and the answer came: Give them their knowledge, or their Catechism, in the Exercises of the First Week. I did it. On returning a year later, I found (believe me when I assure you of it as a fact) that none of the juvenile congregation had missed Mass for a year, and I have strong reasons for suspecting that sanctifying grace was not once interrupted in the soul of any one of them.

Still another class of children, for whom those doctrinal retreats do untold good, is found where the parish school, owing to the ignorance and worldliness of parents, is a partial failure. To such a place a brother missionary and myself were sent to give a two-week mission. The pastor told me, four months before we

were expected, that he hoped something could be done during the mission to arouse the congregation to their duty of filling his half-vacant classrooms. I advised him that, since this is a land where the parents are in the habit of obeying their children, if he wished to induce them to do their duty, he should begin by exerting his upon the children. I went further, and suggested that, instead of waiting for the mission which was to take place in November, he should have a triduum for all his children two weeks before the opening of school, and, at the closing on Sunday, talk at the four Masses to the people on their duties toward their children. He was contemplating the same scheme himself, for he did not expect much result from a mission given to children, combined with the exercises for grown people. It seemed to him, at such a time the little sinners were crowded off the stage to make room for the big ones. Later he applied to the Jesuit Fathers at St. Louis for a man to give the triduum to the children, and it so happened that the matter was turned over to me. Here was another chance of driving the Catechism home through the exercises. The effect of it was that when school was opened in the autumn, the children could not be accommodated; the hitherto empty benches were all occupied; two new teachers were procured, and an extra classroom prepared. Since then, a triduum has been given every year, and the pastor declares that the work shall go on annually while he lives. The parents, too, will not let him forget it.

When could these little ones be gathered, was the question I had answered to my own satisfaction; for I had tried now and then for four years to get the children during vacation, and I had succeeded. But we may be certain of many things and yet not have arguments strong enough to convey that certainty to others. I put the facts and figures before those in authority. A number of Fathers were selected and arranged in missionary bands for work among the children during the summer months.

After having considered the manner of introducing the Catechism into the Exercises, three of us began the work at the old St. Louis Cathedral, which is near the levee and hidden away among the warehouses, cheap lodging houses, and low saloons. Not over 100 children attended, but it was a good place to begin. The Archbishop, the daily papers, and the Catholic press noticed the work, and the priests of the city and diocese began to inquire into its nature, scope, and advantages, while it gave us the chance to give the Exercises together, before leaving for the country districts. We then, for six weeks, took fifteen parishes. Many of them were in the same region, including every church of one county. This had its advantages; it kept us together, saved traveling expenses, and enabled us, by concentration, to give a Catholic tone to the locality. It is next to impossible to present more than a bare outline of the method pursued during the triduum. As one pastor expressed it, we were all different, yet all the same.

A "Safety-First" Project

Sister Mary Octavia, O.P.

Editor's Note. The author makes use of timely material on safety education in an interesting way. Her reference to loose-leaf lessons in Safety Education and to current magazines for useful material is especially stimulating. As the reader will notice, the project has the specific aim to teach pupils ways of *thinking* and *acting* safety instead of merely knowing about safety. The method of development is especially adapted to the pupils' point of view.

General Aim: To cultivate habits of personal safety and of thoughtfulness for the safety of his fellow citizens, particularly of younger children.

Specific Aim: To teach ways of thinking and acting safety in the home, street, school, and public places.

Step I. Purposing

The teacher may read newspaper clippings of accidents to children. She may then ask the question: "How many of our soldiers were killed during the war? How many people were killed by accident during the same period of time?" (About 77,000 soldiers were killed while 126,000 men, women, and children were needlessly sacrificed.)

What lesson can we learn from this comparison?

In leading pupils to purpose, to find out ways by which they can do their duty as citizens in this matter of safety these questions may give suggestions:

- Is it right to hop wagons or cars? Why?
- Are you doing your duty as a citizen when you indulge in jay walking? Why?
- Does a good citizen drive his car fifty miles an hour?
- Is it our duty as citizens to think and act "safety first?" Why?
- Should we show that it is our civic duty to think and act "safety first?"
- How shall we state our problem?

Problem: Prove that Safety First is our civic duty.

Step II. Planning

Providing the Situation: 1. What can we do in the home to promote safety?

2. What can we do in school and on the street?

3. Why do we have "safety-first" campaigns? Of what benefit are they?

4. When did the safety-first movement begin? What brought it about?

5. What regulations are made in this city for the safety of its people?

6. What is done in the mills, factories, and mines for the safety of its employees?

7. How can we show the children in the elementary school the need of "safety first"?

8. In what ways are we going to help the safety-first movement?

Assignments: Class divided into groups. Let each group choose some question to work out the answer.

Materials: (a) Newspaper clippings of accidents due to carelessness, (b) safety-first leaflets from Highway Education Board, Washington, D. C., (c) *School and Society*, October, 1920, (d) *American City*, August,

1920, (e) *Outlook*, December, 1920, (f) Leaflet, issued by Metropolitan Life Insurance Company, (g) City bulletin on accidents.

Investigations: Class appoints a leader and committee to visit:

- City building and talk with safety director.
- To get information from a traffic officer.
- To note places where accidents are liable to occur.

Other Activities:

- Two-minute speeches for assembly.
- Safety rhymes in English class.
- Posters and slogans in art class.
- Safety council organization.
- "Safety-First" play at assembly.
- Statistical reports and graphs in arithmetic.
- Student control of traffic at recess and dismissal.

Step III. Execution

- Finding material.
- Preparing material for discussion during several directed study periods.
- Socialized recitation. Summary of main points for discussion:

- Safety in the home. Fire and poison precautions.
- Safety in school and street: Traffic regulations; school regulations for safety; avoid playing in the streets. Why?



Avoid stealing rides, hopping wagons, live wires. Why?
Practice cleanliness. Why?

(3) Safety-first campaigns: In Milwaukee, St. Louis, Cleveland, and Youngstown. (See *American City*, August, 1920; *Outlook*, December, 1920.)

(4) Safety in public places: Regulations governing safety, city ordinances for safety, laws for safety.

(5) Safety in industry: Dangers and regulations for safety in shops, mines, and factories. Safety on trains, boats.

(6) Education in "safety first." Purpose of it. Result of it.

Step IV. Judging

1. Does our discussion show that safety first is a civic duty?

Achievement:

- a) Did we do what we set out to do?
- b) Improvement next time?

Step V. Application

The test of this work will come in the degree in which the pupils actually form habits of safety. For follow-up work see if they are observing any thinking of safety first with:

1. Frequent reports on accidents that were avoided.
2. See if children are coöperating with officers and others for safety.
3. Do the children see that they have a part in the great movement of human conservation?
4. Do the children stimulate in the parents a regard for safety?



Practical Aids for the Teacher

Editor's Note. On these pages we shall present summaries of and quotations from recent articles and books on the practical problems of the classroom teacher and administrator.

A special invitation is extended to Catholic teachers, supervisors, pastors, and principals to contribute to these columns descriptive articles on methods of teaching or the interesting results from projects they have developed in their classrooms.

Religious Vacation Schools

Vacation schools for religious instruction and allied activities have been in successful operation for several years and the movement is spreading rapidly. The main purpose of these schools is to give an opportunity for adequate instruction in religion to children in rural communities and in small city parishes without a parochial school.

These vacation schools have been uniformly successful. The children are glad to come and their parents glad to coöperate in furnishing transportation for their own and their neighbors' children. Very often non-Catholic children enroll in the school and express great appreciation of the knowledge of Catholic truth they are able to get only in this way.

Some parishes have been so impressed with the results of the teaching of the Sisters in the vacation school that they have found the means to establish a parochial school. Many persons have been brought back to the Faith and whole

families baptized as a result of the vacation school.

A bulletin issued by the bureau of education of the archdiocese of Dubuque, Iowa, gives a plan of organization and suggestions for the curriculum, grading, teachers, and daily program of vacation schools.

Organizing Vacation Schools

The bulletin suggests that a local committee of women under the direction of the pastor promote the interests of the school. The laity should do its part, because of their duty to the children. A standard record card should be used for the pupil's name, address and occupation of parents, etc.

The funds may be secured from the parish budget, from tuition, or other sources. The traveling and maintenance expenses of the Sisters should be paid from one of these sources and each Sister given an honorarium of \$5 per week. A suitable lodging place for the Sisters should be provided. They might be lodged in the parish house or in a farm home of the proper type. Sometimes they may be transported to their Convent in a neighboring town.

The course of study in religion for the diocese should be used and the pupils grouped according to grade. The school might also organize a group for clubwork in farm industry. A familiarity with the devotions of the Church should be one of the aims of the school. Visits to the Blessed Sacrament are encouraged and the frequent reception of the sacraments made convenient and attractive. Articles of devotion should be on hand and a souvenir picture of Christ teaching the young should be given to each pupil.

In addition to general recreation and health work of the daily program, there should be at least one outing, picnic, or hike. Parents should be urged to be present at the closing exercises. Credits are given for attendance, application, conduct, and proficiency. These are read, at the closing exercises, from the office record cards. The basal catechism and Bible-story book used in the course should be purchased by the children; other books for reference might be obtained for the parish library.

The Curriculum

Of course the major part of the work of the vacation school will be the teaching of religion. The curriculum for obvious reasons should follow the course outlined for the diocesan schools. Good music should be used to the fullest possible extent.

Other activities may be introduced during the recreation periods; for examples, a health program, sewing, basketry, kindergarten work, games, etc. The farm bureaus will offer coöperation in farm- and home-economy work.

Place, Time, Teachers

Circumstances will determine the location of the school and the building or rooms to be used. The church or rooms connected with the church will serve admirably. The availability of the Blessed Sacrament for devotions, of the organ for music, and of the church grounds for recreation make it the desirable place. A school building in the vicinity of the church would be satisfactory. Or two rooms in any building near the church would answer.

The month of July has been found the most satisfactory time for the vacation school. Three and a half hours in the morning is about the ideal arrangement.

The pupils should be grouped according to ability, mental age, or their school grade. For this reason it is best to have three teachers, even though one of these is a lay person. The senior students of girls' colleges have rendered valuable assistance to the Sisters in the vacation schools. Seminary students have sometimes assisted with the boys.

Suggested Daily Program

8:30. Mass. Congregational prayers and singing, but nothing should be done which would take the attention of the pupils from the Holy Sacrifice.

9:15. Prayers as listed in the course of study.

9:30. Picture study and oral language.

9:45. Recess. Games, health-work program, cutting, basketry, home economics, woodwork, etc.

10:15. Bible stories connected with the above pictures. Teach the children to read the stories to make their own observations in regard to characters and moral principles involved. Lives of the saints will illustrate moral principles. Lantern slides are valuable.

11:00. Christian doctrine correlated with the truths and principles illustrated by the above pictures and Bible stories. The related Bible stories (with pictures on pocket chart), should always be studied before the doctrinal abstractions or generalizations. Correlate also with nature study to make the pupil conscious of God in his environment.

11:30. Dramatization and singing related to the above stories and truths.

Suggested List of Books

The bulletin mentioned above gives the following suggested list of books for use in a vacation school. Of course, the selection of some of the books, especially the Prayer Books, hymnals, Catechism, and Bible stories, will depend upon diocesan recommendations or adoptions.

Prayer Books. First three grades: *The Child's Prayer Book* (Herder). Fourth, fifth, and sixth grades: *The Child's Picture Prayer Book* (Herder). Seventh, eighth, and ninth grades: *The Little Children's Prayer Book* (Herder).

Music. (a) *The Progressive Series*; selections according to the course of studies. Pupils need no texts as teachers conduct rote singing from their manuals. (b) Hymnal: *Catholic School Chimes* (Fisher). These may be supplied by the school or purchased by the pupils.

Catechism. First three grades: *Book of Religion I and II*, Rev. P. C. Yorke, (Text Book Pub. Co., 95 Ninth St., San Francisco). *The Spiritual Way*, Mother Bolton, Book I (World Book Co.). Fourth, fifth, and sixth grades: *The Spiritual Way*, Books II, III, IV (World Book Co.). Use also Father Kelley's books (Benziger). Seventh, eighth, and ninth grades: *Large Catechism*, Rev. James Linden, S.J. (Herder).

Bible Studies. First three grades: *Bible Stories for Children* (Schwartz). Fourth, fifth, and sixth grades: *Bible History*, Spalding and Dillon (Schwartz). Seventh, eighth, and ninth grades: *Church History: Compendium of Church History* compiled by Sisters of Notre Dame (Benziger).

Excellent Old and New Testament pictures (246 Numbers at 3½ cents each) may be obtained from Thomas Nelson and Sons, 381 Fourth Ave., New York. The Standard Publishing Co., Cincinnati, Ohio, also has a choice selection. These can be used in groups as the lesson may require on a pocket wall chart. The lessons should be built up with flash cards below.

Liturgy. *The Visible Church*, Rev. J. F. Sullivan (Kenedy). Supplementary material from the course of studies.

Health Program. *Health Program for Catholic Schools*, Mary E. Spencer (N. C.W.C.). Health education is essential in the modern school. A professional nurse is necessary.

Physical Education. First three grades: *Handbook in Physical Training and Games*, Book I. Wm. Stecher (McVey). Fourth, fifth, and sixth grades: Book II of above series. Seventh, eighth, and ninth grades: Book III of above series. *Suggestions for a Physical-Education Program for Small Secondary Schools*, (Physical-Education Series No. 3, Dept. of the Interior, Office of Education).

Other Activities. First six grades: *Basketry and Weaving in the School*, Katherine Pasch (Flanagan). Materials may be secured from the same company. Seventh, eighth, and ninth grades: *Elementary Home Economics*, Matthews (Little Brown). For manual training: *Elementary Industrial Arts*, Winslow (Macmillan). Farm Bulletins (Dept. of Agriculture, Washington, D. C.). Bulletins Nos. 34, 44, 54, 85, 121, 127, 131, 154, 157, 181, 196, 203, 243, 255, 270, 345, 348, 359, 363, 377, 389, 428, 459, 478, 839, 841.

Spring Book Projects

Both elementary and high-school teachers will find *Classroom Book Projects for the Spring* prepared by the National Association of Book Publishers helpful in working out projects to keep up pupils' interest in books during the spring and summer months. The reading habit should be a source of delight to children the year round and the teacher can do much to create an appreciation of what books may mean to boys and girls. Children who read during the summer are more alert pupils in the fall. A few suggestions by the teacher will be helpful:

1. Each child lists two favorite books read during the winter, which he would recommend to other boys and girls. A composite list of ten or twenty books—the favorites of the class, is compiled and posted on the bulletin board as a suggestion for vacation reading.

2. Pupils may express their opinions in papers about what two books they want to read most during their summer vacation, what they think is the best book-display window in the city, who is their favorite author.

3. Designs for vacation bookmarks, using outdoor scenes, favorite flowers or animals, sports, or other symbols to indicate that the bookmark is to be used to mark the place in books read during the summertime.

4. Designs for summer reading posters, picture the joy of "reading in the open."

5. Original slogans might be used by a bookseller as headings for summer-book advertisements, such as "Take along a Book," "Pack books in your vacation suitcase," or "Books for Lazy Days."

6. Eighth-grade children make lists of books they would like to receive for graduation gifts. Younger children, lists of books they would like to receive for promotion gifts, to mark progress from one grade to the next.

7. Each child brings his favorite book from home to the classroom's book party, and introduces it to the others, telling why he likes it best of the books he owns, and trying to present it so interestingly that the others will want to read it during the vacation.

8. Children are given miniature maps of the world, on which they are to record their summer reading geographical-ly, building up their own maps of adventure. (Los Angeles Plan.) For example, the title of a sea story is printed on the map in the part of the ocean where the chief action of the story takes place. World outline maps, 8 by 10, may be secured in pads of 50, from Rand, McNally and Company, 536 S. Clark St., Chicago, or from C. S. Hammond and Company,

60 Franklin Ave., Brooklyn, N. Y. Both firms will send prices on request.

The National Association of Book Publishers, 547 Fifth Ave., New York, N. Y., will be eager to furnish a series of helpful booklets and catalogs on books especially adapted to children.

These booklets will be useful to teachers and librarians intending to compile an attractive summer-reading list for pupils in their classes.

A Health Project for Primary Grades

Miss Doris Powell gives a very interesting account of a health project she had worked out in one of her classes at Washington School, Munising, Mich., in *Michigan Public Health* for February, 1930 (p. 37).

The situation was created from a discussion in language class on the puppet show by the Michigan Tuberculosis Association in the spring of 1929. The children had decided to have a show of their own. They selected a cardboard box for the theater, a roll of white paper for the screen, and to paste silhouette figures in black on the screen to illustrate our story. Two small poles were inserted, one on each side of the theater, and upon one the "film" was to be rolled. As the picture progressed, the film was to be wound off on to the other pole. This done, the theater was covered with green construction paper, the words "Health Show" were cut out and pasted on it, and circles of paper of many colors were arranged to represent lights.

After deciding upon the materials needed and how the theater was to be made, the big problem that confronted them was, "What shall our story be about?" We finally decided that because a few of the boys and girls were not having milk at school during the regular period, we should try and encourage them to do so. Frankie Fuss and Rose Plumpkins being the names of characters they enjoyed reading about in their health readers, they chose to write about them.

The project began in language class but extended into a number of subjects.

1. Arithmetic. Lessons in measuring.
2. Drawing. Paper cutting (free-hand), silhouettes, letters.
3. Language. Group composition, making of good sentences, exchanging of opinions, dramatization, development of imaginative powers.
4. Reading. Of composition.
5. Spelling. Learning of words used.
6. Vocabulary. New Words added.
7. Health. The value of milk, coffee as a detriment to health.
8. Coöperation. They found that in working together they could make their theater a success.

The Story of Frankie Fuss

Once upon a time there was a boy named Frankie Fuss. He lived near a family named Plumpkins. One day they invited him over for dinner. They gave him and Rose, their daughter, each a glass of milk. Frankie sat back in his chair and would not drink any of it. (Picture 1.)

Soon his father came over, took him home and made him go to bed without anything else to eat. (Picture 2.)

Next morning Frankie would not eat his cereal but drank two cups of strong black coffee. Then he went on his way to school. (Picture 3.)

The Imp Coffee, a helper of old Witch Sickness, watched him from behind a tree. He grinned wickedly for he knew that Frankie would soon belong to his mistress the Witch, Sickness. (Picture 4.)

In school Frankie would not study. He fell asleep. (Picture 5.)

Miss Strong spanked him for not knowing his lessons. (Picture 6.) She put him in the cloakroom. Old Witch Sickness reached out her long skinny arm through the window and took Frankie away. (Picture 7.)

She took him to her cave. A big kettle of black coffee was

boiling over the fire. The Imps Coffee and Tea poked at him with sharp sticks. A door opened and a troop of small pale, thin children entered the cave. The Witch then said, "These children were once fat like you are. If you stay with Coffee and Tea you will soon be like them."

A cow came to eat the grass near the cave. She heard Frankie crying. She heard him say, "I won't drink coffee. I want milk!" (Picture 8.)

The cow felt sorry for Frankie. She called the milk Fairies. (Picture 9.)

She gave the Fairies a big pail of milk. It was very heavy. (Picture 10.)

The Fairies took the milk to the top of the cave. Through the smoke hole they could see the Witch and the imps standing by the coffee kettle. The Fairies tipped the milk and it fell so hard on the heads of Coffee, Tea, and the Witch that they fell head first into the boiling coffee. Then the Fairies took Frankie and the thin children home. (Picture 11.)

He was very glad to see his mother and father again. (Picture 12.)

Now he eats oatmeal and drinks milk for breakfast. He never drinks tea or coffee any more.

Word-Study Games for the Primary Grades

Editor's Note: This riddle word study may be supplemented with games having each child compose riddles for the rest of the class to guess the name of the object described. The riddle should be confined in one sentence. The material may be taken from description in books used by the class as a whole. In this way each pupil will be directed to the particular observation of every other pupil in the class. The class may be split into teams with each riddle of the assignment making a point.

The class need not necessarily be limited to describing objects. The riddles may evolve from a description of objects to characterizations, and situations such as describing an embarrassing moment or relating a joke.

Primary-grade teachers will be delighted in Miss Aleen Erickson's games as a basis for a study in the *Better Rural School Bulletin* for March, 1930 (p. 3-8). The object of these games is to fill in each blank with the correct word.

The Cow

(tails, horns, eyes, water, milk, oil, bread, lard, butter, cheese, chair, table, stool, colt, lamb, calf, weeks, grass, trees, corn, soap, food, blanket, wool, ride.)

1. A cow has two.....and two.....
2. A cow gives us.....
3.and.....are made from cow's milk.
4. When we milk a cow we sit on a.....
5. A young cow is called a.....
6. A cow eats.....and.....
7. A young cow drinks..... and.....
8. A cow drinks.....
9. When a cow is killed her flesh is good for.....
10. The skin of the cow is called the.....

The Dog

(sing, dance, bark, run, talk, six, five, two, ten, one, four, straw, meat, hay, nuts, tramp, cattle, hens, mice, milk, sled, barn, stable, doghouse, chicken, calf, pup.)

11. A dog can.....and.....
12. A dog has.....eyes and.....nose.
13. Dogs eat.....
14. A dog has.....feet.
15. Dogs are used to drive.....
16. A dog sleeps in a.....
17. A young dog is called a.....
18. A young dog drinks.....
19. A dog can pull a small.....
20. A dog will bark at a.....

The Horse

(sun, rain, flies, hat, saddle, wood, paper, iron, nest, water, four, two, calf, colt, oats, rye, grass, clover, silk, cup,

pail, trough, house, wagon, park, hole, stable, dress, wig, harness.)

21. A horse has legs, eyes.
22. A young horse is called a
23. A horse eats,, and
24. A horse drinks from a
25. Two horses can pull a
26. The horse's home is called a
27. When a horse works he wears a
28. A horse uses his tail to keep off the
29. When we go horse-back riding, we put a on the horse.
30. A horse's shoes are made of

Choosing the Right Number

(one, two, three, four, five, six, seven, eight, nine, ten.)

31. One pencil and two pencils make pencils.
32. You have eyes, ears, and nose.
33. Four cents and one cent make cents.
34. A cow has feet and ears.
35. Eight and one are
36. Six dogs were in the yard. One ran away. There were dogs left.
37. Nine apples and one apple make apples.
38. Mary had five oranges. She ate one. She has left.
39. There are days in one week.
40. Six dogs and one dog make dogs.

Choosing the Right Word

(Copy these sentences, filling in the right word in each.)

1. There are (four, six, seven) days in a week.
2. A watch tells the (distance, time).
3. We sleep (in beds, in trees, in the streets).
4. A bird can (crawl, swim, fly).
5. We hear with our (teeth, eyes, ears).
6. We write with (wood, nails, pencils).
7. A chair has (two, six, four) legs.
8. The automobile uses (milk, water, gasoline).
9. We get milk from (birds, trees, cows).
10. Iron is (soft, hard).

Choosing the Right Word. Grade 1

Copy these sentences, using only the right word in ().

11. He (came, come) to church.
12. I (ran, run) away.
13. We (came, come) home.
14. They (ran, run) all the way.
15. The boy (isn't, ain't) here.
16. She (ain't, isn't) sick.
17. The boys (ain't, aren't) playing.
18. Has the bell (rang, rung)?
19. I (brought, bring) it home.
20. (Lend, Borrow) me your knife.

Choosing the Right Word. Grade 2

21. She (knowed, knew) her lesson.
22. The boys (et, ate) all the apples.
23. My pencil is (broke, broken).
24. John (has went, has gone) home.
25. They (have gone, have went) to bed.
26. We (was, were) going tonight.

Choosing the Right Word. Grade 3

Point out the mistakes and explain why they are mistakes. What do the words mean.

27. (They, There) was a fire.
28. She (don't, doesn't) know her lesson.
29. It (doesn't, don't) talk.
30. The paper is (tore, torn).
31. (Them, These) books are yours.
32. I (begun, began) it last week.
33. (Yous, you) can't do that.

Using the Right Question Word

There are six little question words that are used very often. The words are: Who, which, what, where, when, why.

34. has my watch?
35. is my cap?
36. is the time?
37. is the right room?
38. will the store close?
39. do you ask me?

Pick out the right word and use it in each of the following sentences: (morning, evening, leaves, eyes, noon, cradle, bricks, corn, glass, wood, chair, basket, pints, inches, sky, ocean, crowed, barked, ate, drank.)

40. The sun sets in the
41. The oak tree has
42. The baby is in the
43. Horses eat
44. A chair is made of
45. The teacher sits on a
46. There are twelve in a foot.
47. The moon is in the
48. The rooster in the morning.
49. Mary the ice cream.

Putting Words in Classes

Write each of the following words under one of the headings given below. Use a sheet of paper from your tablet.

(Indians, ten, twenty, eight, horses, cattle, sheep, dogs, eleven, James, army, John, Washington, hundred, crowd, one.)

Animals	People	Numbers
.....
.....
.....

Leaving Off the First Letter of a Word to Make a New Word

Each one of the following words has another word hidden in it. Cut off the head of the word and write the word that you find. Thus: When you cut off the letter *d* in *dear* and have *ear*.

Cut off the heads of the following words and write the hidden words. Thus: *wheat*, *heat*, *eat*.

- | | | | |
|-----------|------------|------------|-----------|
| 1. meat | 11. shall | 21. smile | 31. star |
| 2. ram | 12. that | 22. shop | 32. clock |
| 3. sled | 13. clean | 23. mice | 33. bread |
| 4. bought | 14. play | 24. gloves | 34. chair |
| 5. cape | 15. broom | 25. then | 35. hill |
| 6. none | 16. gate | 26. when | 36. box |
| 7. ball | 17. stone | 27. cloud | 37. bring |
| 8. band | 18. open | 28. pink | 38. gold |
| 9. there | 19. mother | 29. sold | 39. eyes |
| 10. hand | 20. farm | 30. least | 40. warm |

RIDDLES: Guess what I am.

1. My head is sometimes red and sometimes blue, and it catches on fire when scratched. My body is made of wood. I am a (bird, nail, book, match).

2. I am white on the outside, and yellow and white on the inside. If you break me you cannot mend me, but you can eat me. I am a (hen, candy, ice cream, an egg).

3. I have a head, a tail, and I live in water. I may be caught and I am good to eat. I am a (bird, duck, fish).

4. I have a head but no nose or eyes. I am bright, and sharp at one end and you use me for fastening things together. I am a (pencil, pen, knife, tack).

5. I have a head and four legs but only one foot. I am a (man, bird, cow, bed).

6. I rise early in the morning and go to bed early in the evening. When it is raining you cannot see me and when it is not raining I am too bright to look at. I am the (moon, clouds, rain, sun).

7. I wear a green dress in the summer, but in winter I do not wear a dress. I am tall and have long roots, but I cannot walk. I am a (lady, weed, corn, tree).

8. Sometimes I am in the sky and sometimes I fall to the earth in tiny drops. I am a (bird, cloud, rain).

9. I sat in a corner eating a Christmas pie. I pulled out a plum and said I was a good boy. I am (Little Boy Blue, Little Tommy Tucker, Jack Horner).

10. I eat grass and I give milk. I am a (dog, horse, cow).

11. You can buy me at a store. I am sweet and children like to eat me. Sometimes I come in a stick. I am an (apple, gum, candy).

12. I am round and hard. Boys like to hit me and play with me. I am a (drum, top, ball).

13. I have two hands and a face. I have no eyes but I tell time. I am a (doll, boy, clock).

14. I can walk, run, sing, and fly. I build my home in a tree. I am a (rabbit, squirrel, bird).

15. I live in water, I can swim, and I am good to eat. I am a (duck, goose, fish).

16. I am made of cloth and I have stripes and some stars on me. I am a (book, picture, flag).

17. I have four wheels and an engine, and two seats. I am a (wagon, buggy, car).

18. I have green leaves, and boys like to climb on me. I am a (book, train, tree).

19. I grow on a tree and boys and girls like to eat me. I am a (nut, a berry, an apple).

Correlation in the Primary Grades

Showing how to combine arithmetic, dramatization, and story-telling for children in kindergarten and the primary grades is Miss Ethelwyn Culver's contribution to the pages of *The Progressive Teacher* for March, 1930.

For materials Miss Culver uses chalk, a clock, and a large open playground or varnished floor space. The clock face is represented upon the floor with bases and a home plate at the twelve o'clock hand somewhat similar to a baseball game. The center of the circle also is marked.

Story-Telling

Once upon a time, not such a great while ago, to be sure, there was a very little girl who was sent every morning, with her schoolbag hanging from her shoulder strap, to the big red schoolhouse upon the hill where her teacher told her stories and taught her, and she learned a great many things and made very pretty things for a little girl of her age.

But there was one thing which the little girl Alice had never learned, either at home or at school. It was something that she almost needed to know every day, especially upon schooldays, but it was so difficult that she was afraid that she never would learn how to do it until she was very large. How many of you think that you know what it was? You may have three guesses as to what you think it was. There, I was afraid that you wouldn't guess so I am going to tell you what it was. It was the time of day. Now Alice was afraid that she might be too late or too early and not just right on time so that she asked very often, "Will you please tell me the time o'clock?" until when she was playing or away from home she would think of it again and ask that question so many times that people began to call (well, what do you suppose that they called her?). They called her "Little Time O'Day." So that is what we will call her in our story.

Now Little Time O'Day did not like the name very well but she did not know just what to do about it until one day when she was at school she said to her teacher, "Please tell me the time o'clock," and her teacher said, "Mercy me, so many little boys and girls have been asking me the time of day that I am going to have a game that is played just like the clock plays so that each one will be able to know the time of day by looking at the clock.

"Now there is a great big clock drawn upon the floor. The hours are marked and the minutes are checked off in between. The hour hand and the minute hand stand at the center. The minute hand goes all the way about the clock while the hour hand is going one hour's distance. I am going to give a bag or a ball to the one who plays the minute hand.

"The minute hand walks to the twelve o'clock hand so does the hour hand. They stand until the one who represents the clock also in the circle says, 'Tick-tock, tick-tock, tick-tock, tick-tock, tick-tock, tick-tock, tick-tock, I tell the time of day. One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve.' At the calling of twelve the one who is the minute hand runs with the ball about the circle and returns to twelve before the hour hand arrives at one. The minute hand may take twelve steps to every step the hour hand takes, so that when the one who is the clock counts twelve, the hour hand takes another step each time on the way to one o'clock and the minute hand takes twelve more steps upon the way to twelve o'clock. As soon as the minute hand reaches twelve o'clock it throws the ball to the clock at the center and if it throws it before the hour hand reaches the next hour, it is out, if not the hour hand wins and a new minute hand is chosen by the last minute hand.

Clock Game

"The one who is the clock stands in the center while the minute and the hour hand stand near with arms ready to point outward at the numbers. The clock sings,

'Tick-tock, tick-tock, tick-tock, tick-tock, and I tell the time of day.'

"TIME O'DAY stands upon the outside of the circle and says:

'This clock is all so odd and queer
With numbers scattered there and here.
There's a minute hand so big and long.
And there's a tiny one if I'm not wrong.'

THE MINUTE HAND. Just look at the number I'm pointing to, and you know the minutes.

THE HOUR HAND. Just look at the number I point to, and you will know the hour.

THE CLOCK. Now cover your eyes while I count three and then see if you know my time.

TIME O'DAY (covers her eyes). The clock says three times, "Tick-tock."

TIME O'DAY (uncovers her eyes). TIME O'DAY looked at the hour hand and it pointed at one, you see, and the big minute one at three. She looked and looked and then she said in glee, "I know, I know, you are one o'clock and fifteen minutes."

THE CLOCK. You were right. Cover your eyes while I move again.

TIME O'DAY covers her eyes.

The hands of the clock move when the clock stops counting tick-tock, and TIME O'DAY tells the time again.

The one who plays TIME O'DAY five times and answers the time correctly may be the clock next time.

The game may also be played like baseball with one at center pitching and the one hitting running for the next base as the hour hand while the catcher endeavors to get the ball to his base before he arrives at the hour and the minute hand arrives at the twelve base.

Teaching Current Events

Sister M. Carmel

Current events generally occupies one full class period each week. I outline the lesson with the pupils the previous day. As with history, I teach it more or less by the unit method. The following illustrates the steps taken as proceeding from the lighter to the more difficult material.

Step I. The children read the jokes first. (They would anyhow, so why not let the class as a whole enjoy them?)

Step II. One pupil is appointed to read the poems and to look up something about the poet's life if it is to be found in our reference works. He then gives this knowledge to the class.

Step III. All the current news outside of government affairs is classified under this head. All the pupils read this, and then certain sections are called before the class to speak on it. Every child enjoys the privilege of asking questions of the speakers which they do with amazing versatility.

Articles and pictures from the daily newspaper treating on the same subject as found in the *Current Events*, but in a more lengthy style, are brought to school and put on the bulletin board for supplementary reading.

Step IV. This unit embraces the workings of our government. Take, for example, the tariff question. First, the pupils read what is said about the tariff in that issue of *Current Events*. Some parts may be easily understood while others require a thorough explanation. A selection is made of the difficult words, which are looked up in *Webster's*, and are then thoroughly discussed. After this process, the children are given time to study and digest what has been the topic after which they are expected to know what the political situation is.

In connection with this, the *Congressional Record* plays no small part. The interesting debates of the Senators are sometimes enacted by the pupils and sometimes read by the teachers to the class.

Step V. This step includes a lesson in geography. All places mentioned in *Current Events* are listed and then located on the map.

With the location of places comes the spelling of each particular place.

Step VI. Summary. As a final step, the class is divided into two groups. One group stands in the front of the room and then each of the second group prepares one question concerning the material covered. The first one to answer takes his seat and so on until no one is left standing. This process is repeated with the second division. No one wishes to be the last one standing and thus an interesting atmosphere is created.

The Need of the Hour

In a statement accompanying her article, Sister Carmel asks the question, "What is the Need of the Hour?" and answers it as follows:

If this question were proposed to modern educators, they undoubtedly could give wide and varied answers. And yet, if the question were put to me, I should answer without hesitation that the need of the hour is the study of current events.

It is an acknowledged fact that man interprets the present by the study of the past. Yet how can man interpret the present if he doesn't know what that present is?

In the pages of history, children make the acquaintance of the greatest and noblest men and women of the past and live in close connection with them. Their hearts are inspired with emotion of sympathy and love, admiration and reverence, contempt and scorn. In the study of current events, they are subject to the same influences only in a far greater degree, for the great men and events of the present are more vitally connected with their own lives.

It is the duty of the American teacher to make his pupils feel that they are a part of the great organism of our National Government and that they are the future pillars upon which that organism will rest; that he instill in them a deep consciousness of their dignity as American citizens and a true sense of their national responsibilities

Note: Sister M. Carmel, C.S.A., of New London, Wis., is the winner of the first prize, (\$50) in the national contest for the best teacher-written article on methods and plans of teaching current events. The contest was conducted by the National Education Press of New York City. The prize-winning article is here presented in full.

One aid to this lofty ideal is the study of current events, for in this study the children have something real, something that touches their own personal lives. This is what they want, for it is what they like.

Favorite Short Stories

In order to find out what stories eighth-grade children of the Webster Groves, Mo., Junior High School enjoyed of those they had read, all children were required to submit cards listing their favorite stories, in their choice of preference. These were to have been read in the last two years says, Ruth E. Bynum in the *English Journal* for February, 1930 (p. 53).

The stories on each card were scored. In compiling the scores each story was given five points for each time it was placed, 4 points for second, 3 points for third, 2 points for fourth, and 1 point for fifth. There was a total of 15 points on a card, or 3,615 points in all.

The following tables give the results according to author, individual story, and type of story. It will be seen that our definition of short story has been broadened to include historical stories, brief biographies, informal essays, myths, and legends, and occasional fairy stories. The results of the scoring are interesting and instructive although not always unexpected. We found them on the whole encouraging. We should remember that these children had read, during their work in junior high school, about 30 or 40 short stories and that the mention of a story on a list of only five favorites means something. Also we may notice that a score of more than five means that the story has been named by more than one person.

Favorite Individual Stories With Scores

Name	Score
1. The Ransom of Red Chief.....	196
2. The Gold-Bug.....	164
3. The Tempest*.....	95
4. The Merchant of Venice.....	90
5. Midsummer-Night's Dream.....	85
6. The Comedy of Errors*.....	63
7. The Fall of the House of Usher.....	60
8. Taming the Shrew*.....	52
9. Romeo and Juliet*.....	49
Adrift on an Ice Pan.....	49
10. The Pit and the Pendulum.....	44
11. Gallegher.....	43
12. Mrs. Wiggs of the Cabbage Patch.....	41
13. Lobo, King of Currumpaw.....	40
The Elephant's Child.....	40
14. As You Like It*.....	37
15. Stickeen.....	34
Much Ado About Nothing*.....	34
16. The Celebrated Jumping Frog.....	33
17. Jimmy Hays and Muriel.....	31
18. The Gorgon's Head.....	29
After Twenty Years.....	29
19. Rikki-Tikki-Tavi.....	28
The Golden Touch.....	28
Rip Van Winkle.....	28
20. The Gift of the Magi.....	27
The Steamer Child.....	27
21. The Freshman Fullback.....	25
22. How the Camel Got His Hump.....	22
23. How the Whale Got His Throat.....	21
The Cop and the Anthem.....	21

Types of Stories Preferred With Scores

Humorous stories including Kipling's <i>Just So Stories and Jungle Book</i>	729	Nature stories.....	181
Romance.....	305	Mystery, including Poe's stories.....	178
Adventure.....	286	Historical and biographical.....	255
Tragic and sad.....	105	Character analysis.....	74

*Lamb's Tales.

Books and Publications

The Catholic Periodical Index for March, 1930

A quarterly Paper, 59 pages. Price, \$15 a year. Published for the Library Section, National Catholic Educational Association, Scranton, Pa., by H. W. Wilson Co., New York, N. Y.

This issue, the beginning of a new venture is deserving of the highest praise as it meets admirably a need felt for many years in Catholic library circles. The first issue indexes 42 publications of which six are foreign. The index covers the fields of literature, liturgy education, science, philosophy, theology, missions, religion, history, and current events. Each article is listed according to subject and author and includes the exact page of the issue in which it appeared.

Aside from its constant use in research work the *Index* will enable educators to keep abreast with the current developments of subjects in which they are most interested.

Creative Drama in the Lower School

By Corinne Brown. Cloth, 222 pages. Price, \$2. D. Appleton Company, New York, N. Y.

Little has been written on creative drama for the first-to-the-fourth-grade child. Corinne Brown has met the need splendidly. Fairy tales, Mother Goose stories the basis for short one- and two-act plays will lead the class to an appreciation of heavier rôles in original plays and literary presentations in the later pages of the book. Miss Brown does not forget to point out the significance of right and wrong action in her directions for interpretative acting.

Beginning Chemistry

Gustav L. Fletcher, Herbert O. Smith, and Benjamin Harrow. Cloth cover, 476 pages. The American Book Company, New York, N. Y.

A personal touch and a new method of handling old scientific facts are refreshing to both teacher and pupil. *Beginning Chemistry* does just this. It begins where ninth-grade general science leaves off and applies the principles of general science to chemistry. Furthermore, it talks straight from the shoulder in treating the electron as a useful tool for understanding the various types of chemical change. It also explains the uses of chemistry in practical everyday life.

The Blessed Friend of Youth

By Neil Boynton, S.J. Cloth, 218 pages. The Macmillan Co., New York, N. Y.

Salvation is a very personal matter, and every man must gain heaven in his own way. The broad general way, the Church, prayer, the sacraments, good works, are all laid down for us, but the details must be worked out by each person individually. In this book, Father Boynton tells the story of a man, Blessed John Bosco, who won his heaven through his love for boys, and his knowledge of them.

The story is gripping both in itself and in its manner of telling. It is written in boy's language from the boy's point of view and any boy, or anyone interested in boys should read it.

The Sacrament of Baptism

By Rev. John P. Murphy, D.D., Ph.D., Cloth, 87 pages. The Macmillan Co., New York, N. Y.

This is a clear and concise explanation of the sacrament of baptism, its nature, necessity, the graces conferred by it, etc. Lay readers will derive much benefit from the book.

Come Holy Spirit

Compiled and edited by Rev. F. X. Lasance, S.J. 240 pages. Pocket size. Benziger Bros., New York, N. Y.

The book supplies a distinct need and serves as a reminder of the duty of gratitude and supplication to the Holy Spirit Who dwells within us by sanctifying grace. It contains meditations, novenas, and prayers in honor of the Holy Ghost including Mass and Communion prayers.

Series Lessons for Beginners in French

By Edgar Ewing Brandon, Professor of Romanic Languages, Miami University, Oxford, Ohio. Paper. Part I, 116 pages, 80 cents; Part II, 96 pages, 80 cents. Bruce Publishing Company, Milwaukee, Wis.

Actual language lessons, not mere examples of grammatical rules. The lessons follow scrupulously the direct method of instruction. Each lesson is a unit in itself, based on an act or process which is a part of everyone's personal experience or intimate knowledge. The basic words of the language are stressed and used frequently in varied circumstances.

Study Outlines on Saint Mark's Gospel

By J. B. Tenny, S.S., D.D. Pamphlet, 18 pages. National Council of Catholic Women, Washington, D. C.

Very handy for high-school use and club reports.

Apologia Pro Vita Sua

By John Henry Cardinal Newman. Edited for college use by Rev. Daniel M. O'Connell, S.J., with a foreword by Hilaire Belloc. 467 pages. Price, \$1.30. Loyola University Press, Chicago, Ill.

As Hilaire Belloc claims in the foreword, "The place of the *Apologia* is due to the fact that it puts conclusively, convincingly, and down to the very roots of the matter, the method by which a high intelligence, not only Anglican but of Oxford, and from the heart of Oxford, accepted the Faith." Again he says, "Almost for the first time Newman compelled his generation to the use of exact reason." A book about himself by a scholarly and saintly man, with the above characteristics joined to a clear, forceful style of expression, is worthy of a place among the classics of a language.

Following the foreword, the editor has included a brief tabulated biography of the great cardinal and a select bibliography of his works, marking those of special interest to college students.

The editor has not been content to reproduce the text and leave the student without help for its study. At the end of each chapter he has supplied notes, studies, and references. These additions will be greatly appreciated not only by the student, but also by the general reader.

New Laboratory Experiments in Practical Physics

By N. Henry Black. Cloth, 263 pages. Price, \$1.60. The Macmillan Co., New York, N. Y.

A revision of the author's *Laboratory Experiments in Practical Physics*. The new features include introductory paragraphs relating subject matter of each chapter to other phases of the subject, optional experiments, questions and problems, and six supplementary experiments.

BOOKS RECEIVED

New Industrial Readers. How the World is Fed, 384 pages; How the World is Housed, 368 pages; How the World is Clothed, 352 pages. By Frank G. Carpenter. Cloth. Price, 96 cents each. American Book Co., New York, N. Y.

The American Fifth Reader for Catholic Schools. By the School Sisters of Notre Dame. Cloth, 373 pages, illustrated. (No price listed.) D. C. Heath and Co., New York, N. Y.

Survey of College Entrance Credits and College Courses in Music. Prepared by the Research Council of the Music Supervisors National Conference. Cloth, 210 pages. Price, \$2. National Bureau for the Advancement of Music, New York, N. Y.

Pupil Citizenship. By George W. Diemer and Blanche V. Mullen. Cloth, 340 pages. Price, \$2.16. World Book Co., Yonkers, N. Y.

Instructional Tests in Physics. By E. R. Gleen and E. S. Obourn. Price, booklet, 32 cents; key, 12 cents; and teacher's manual, 16 cents. World Book Co., Yonkers, N. Y.

PAMPHLETS RECEIVED

Illinois Arbor and Bird Days. Compiled by L. L. Blair. Pamphlet, 64 pages. Schnepf and Barnes, Springfield, Ill.

Truth's the Thing. A Catholic Viewpoint on Everyday Subjects. By Daniel A. Lord, S.J. Paper, 30 pages. Price, 10 cents. The Queen's Work Press, 3115 So. Grand Blvd., St. Louis, Mo.

Our Last Moments. Compiled and edited by the U. S. National Office of the Pious Union. Paper, 32 pages. Price, 10 cents. The Benedictine Press, Mt. Angel, Oregon.

What Educational Psychology Can Contribute Toward Efficiency in Teaching. By Rev. Leo F. Miller, D.D. Paper, 51 pages. N.C.E.A. Bulletin, Vol. XXVI, No. 2. National Catholic Educational Association, Washington, D.C.

Editorial Opinion on Secretary Wilbur's Address, Local Self-Government in Education. Paper, 30 pages. National Catholic Welfare Conference, Washington, D. C.

Washington Correspondence

Francis M. Crowley

The Department of Public Instruction of the Philippine Islands has just released the third edition of *A Manual of Information for Private Schools*. School officials interested in regulations governing private educational institutions in the Philippines will find it very helpful. It deals with such matters as accreditation requirements, enrollments, school discipline, industrial work, night schools, college-entrance requirements, promotion, graduation, courses of study, certification of teachers, textbooks, and libraries. Copies may be secured on application to Mr. Walter G. Buchisch, Commissioner of Private Education, Ayuntamiento, Manila, P. I.

—Copies of *The Outline of the National Survey of Secondary Education* may be secured from the U. S. Office of Education, Washington, D. C. The preparation of the outline has been a cooperative project. The first draft, prepared by Dr. E. J. Ashbaugh, at the request of the National Committee on Research in Secondary Education, was used during the hearings of the appropriation committee of Congress which considered the need for a survey of secondary education. It was later supplemented by statements prepared by members of the staff of the Office of Education and recommendations submitted by the committee on investigations of the Department of Secondary-School Principals. The final draft was submitted to 120 prominent educators for criticism and suggestions. The outstanding problems facing secondary-school officials today are included in the outline.

—St. Gertrude's School of Arts and Crafts founded at Washington, D. C., in 1926, has proved a successful venture. At the present time 24 students between the ages of 7 and 12 and with I. Q's ranging from 50 to 80 are enrolled. The school was founded to care for the upper-grade mental defective and inaugurated its first classes in a small house owned by the Benedictine Foundation, located a short distance from Catholic University. In 1928 the three-story building in which the school is now housed was erected at a cost of \$79,000, on a 16-acre tract of land valued at \$23,000. Its proximity to the Sisters College affords a fine opportunity for students to observe methods of training the backward child at close range. The school is staffed by the Benedictine Sisters from Duluth, Minn., who have been specially trained at the University of Minnesota in the methods of teaching backward children. The school day is divided into two approximately equal parts, devoted to craftwork and the academic subjects. Individual instruction supplemented by small-group teaching is the method used throughout the school. In addition to the regular mental tests administered when a child enters St. Gertrude's, educational tests are also given to enable the teacher to place the child in the ability group to which it belongs, and to select the proper remedial work. Twice a year diagnostic tests are given to ascertain the degree of improvement reached by the individual and by the group.

—The N.C.W.C. Bureau of Education has just completed a study of Catholic four-year high schools by size of enrollment in all dioceses of the United States. If the Catholic four-year high schools in the United States are assembled in groups in such a manner that one includes all schools enrolling less than 50 students; group two, those schools with 50 to 100 students; group three, the schools having 100 to 150 students, etc., it is found that over 28.8 per cent of the high

schools have fewer than 50 students and 32.4 per cent have 50 to 100 students. Thus 61.2 per cent of the high schools have an enrollment not exceeding 100 students; 3.6 per cent of the high schools have an enrollment exceeding 500 students. In a similar study that was made in 1928, it was found that 65.4 per cent of the high schools had an enrollment not exceeding 100 students and 3.0 per cent of the high schools had an enrollment exceeding 500 students. It will thus be seen that there has been a decrease in the number of small high schools and a corresponding increase in the larger high schools during the two-year period.

—The battle for control of the radio channels for educational purposes still continues to attract attention. The findings of the Advisory Committee on Education by Radio, appointed by Secretary Wilbur, issued on February 26 by the Department of the Interior, indicate that there are certain objections to, and strong points in favor of, the use of radios in the classroom. A new venture in American education that is claimed to be an outgrowth of Secretary Wilbur's investigation of the possibilities of broadcasting education, is the creation of an extensive national hook-up to carry to over 5,000,000 school children a number of broadcasts sponsored by the Columbia Broadcasting System. This so-called American School of the Air program covers history, American literature, art, social science, nature study, music, and health courses. The American School of the Air has obtained the services of sixteen leaders in public education in the preparation of its courses. Any new development along educational lines in the field of radio is significant, since there has been an increase in the number of homes equipped with radio receiving sets from 60,000 in 1922 to at least 10,000,000 in 1930. The audience in 1922 was approximately 75,000, while in the current year it is estimated at more than 40,000,000. The foregoing figures were cited by the chief of the Radio Division of the Department of Commerce in a recent congressional hearing.

—An interesting account of the development and present facilities of the Library of the U. S. Office of Education is to be found in the issue of the *United States Daily* for December 18, 1929. A more extensive account is to be found in *School Life* for November, 1929. Within 60 years the library has expanded from a small selection of about 100 volumes to its present collection of 135,000 volumes, one of the largest and most complete libraries of pedagogical literature in the world. The present collection includes references on practically every educational subject. For many years it has received and bound the volumes of educational periodicals. Through this practice it has built up an exhaustive file of the most important periodicals on general and special subjects. The library includes the finest collection of the catalogs of colleges and universities to be found in America. Some of these date as far back as their beginnings of the institution. A unique feature is the textbook collection which includes rare foreign textbooks as far back as the sixteenth century and those used during the Civil War era in this country. To its constituency, the library of the Office of Education offers an interlibrary loan service, educational-research service, reference and information service, and printed card catalog service in cooperation with the Library of Congress.



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New Dean of Education

FRANCIS M. CROWLEY, of Washington, D. C., director of the Bureau of Education, National Catholic Welfare Conference, has been appointed acting dean of the school of education and associate professor of education in St. Louis University. Mr. Crowley will take up his duties as acting dean this September, and will become full dean of the school next year. Rev. William J. McGucken, S.J., Ph.D., the present dean of the school, will remain as head of the department of education and as regent of the school education.

Mr. Crowley is a native of Ireland, where he received his very earliest education. He later attended the public elementary schools and the English High School of Worcester, Mass., and received the degree of Bachelor of Arts, with distinction, from Holy Cross College. He received the degree of Master of Arts from Georgetown University, Washington, D. C., in 1929, and is to receive the degree of Doctor of Philosophy in Education from the Catholic University, Washington, D. C., this June.

Mr. Crowley has been a teacher in St. Mary's College High School, St. Mary's, Ky., and at Seton Hall College High School, South Orange, N. J. In 1917 he assisted the head of the department in laboratory instruction at the U. S. Army Signal Corps School, College of the City of New York and later became chief of instruction, with the rank of second lieutenant, of the U. S. A., Signal Corps, 6th Training Battalion, Fort Leavenworth, Kans., and Camp Meade, Md. From 1919 to 1921 he was supervisor of reconstruction aids, shops, and academic departments, rehabilitation department at Walter Reed General Hospital, Washington, D. C.

After two years as assistant director of the N.C.W.C. Bureau of Education, Mr. Crowley became its director in 1923.



FRANCIS M. CROWLEY, PH.D.

He directed the Milwaukee Catholic high-school survey (1926), and the Cleveland Catholic high-school survey (1928), including the cities of Cleveland, Akron, Canton, Lorain, and Youngstown. The field staff of thirteen members was in large part made up of professors from the Catholic University of America. He also compiled the 1926 and 1928 editions of the *Directory of Catholic Colleges and Schools*.

Mr. Crowley is a member of the editorial board of the *Catholic School Journal*, and the *American School and University*, and of the National Committee on Research in Secondary Education. Besides he has written articles for *America*, *Catholic Educational Review*, *School Life*, *N.C.W.C. Review*, *Columbia*, *Catholic School Interests*, etc.

Pioneer Educator Dies

MOTHER THECLA THREN, O.S.F., Sister Superior of the St. Francis Assisi Convent, St. Francis, Wis., for 27 years, died March 20. She was a woman of rare tact and keen foresight, combined with a deep spirituality. She also demonstrated



REV. MOTHER THECLA, O.S.F.

exceptional ability as an organizer. Under her administration the convent took charge of St. Joseph's Academy, Longmont, Colo., St. Colletto's Institute at Jefferson, Wis., and St. Mary's Academy at St. Francis, Wis. Mother Thecla had under her supervision about 60 parochial schools in the middle west.



Personal News

—**DR. GEORGE HALEY**, professor of biology at St. Ignatius College, San Francisco, Calif., has been rewarded with an honorary membership in the American Mathematical Society, for his solution of Fermunt's problems in the theory of numbers.

—**SISTER CLARE**, of the Notre Dame Order of Nuns, and headmistress of the Notre Dame Catholic Central School in Liverpool, England, has been received by the King at Buckingham Palace, London, when His Majesty created her a member of the Order of the Empire for exceptional work in the field of education. Sister Clare is the first Nun ever to have received this decoration at the palace.

—**MISS CYRILLA J. MANSFIELD** is principal of Manada School, Pittsburgh, Pa., a new Catholic school for children between 4 and 7 years of age. The faculty is made up of specialists in training children of preschool age. The school has received the indorsement of the Pittsburgh clergy.

—**REV. BERNARD HUSS** of Mariannhill, Natal, South Africa, whose outstanding work in the field of social service has been rewarded with a Carnegie prize entitling him to make a study tour on coöperative banks in the United States. He will spend six weeks in the southern states after his arrival at New York City about March 31.

—**BROTHER GILBERT**, C.S.C., of the faculty of Holy Cross College, New Orleans, La., died March 21. He had formerly

(Concluded on Page 28A)

A teacher's views on Natural Slate Blackboards

Louise B. Hamilton,
Teacher in the
School District of
Atlanta, Georgia.



WALKER AND HAYNES STREETS
ATLANTA, GA.

February 1, 1930.

Natural Slate Blackboard Co.
Pen Argyl,
Pennsylvania.

Gentlemen:

In answer to your inquiry it is with pleasure that I express my opinion that Natural Slate Blackboards as applied to the classroom are incomparable in every way. I am sure that every teacher in the Atlanta system will agree with me.

During my many years of teaching I have found from experience that Natural Slate Blackboards are easier to write on, easier to clean, and according to our Medical Inspector are more sanitary.

The most outstanding recommendation is the fact that every one of our new buildings are equipped with Natural Slate Blackboards.

Yours truly,
Louise B. Hamilton

Surely everybody realizes that the true "inside story" of school-room equipment must come from the teacher.

It is the teacher who uses NATURAL SLATE BLACKBOARDS day in and day out. It is the teacher who sees the hard usage,—the daily wear and tear NATURAL SLATE BLACKBOARDS receive. It is the teacher who experiences how ably they stand up—how sanitary they are—how easy they are to write on and how easy to read from.

It is the teachers' word that should bear enormous weight when it comes to selecting equipment.

That is why Louise B. Hamilton's letter of endorsement, reproduced here, should mean so much to all those considering blackboards.

Two booklets completely describing NATURAL SLATE BLACKBOARDS . . . specifications . . . data . . . and an interesting story on the quarrying and finishing will be cheerfully mailed you upon request.

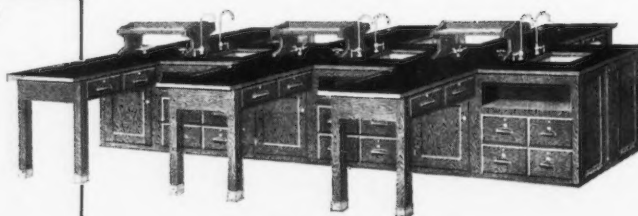
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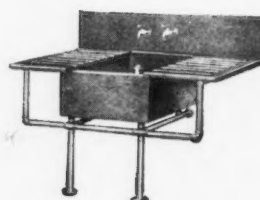
Offices in Principal Cities



Biology Table No. C-307



Two Student Science Table No. D-609



Laboratory Wall Sink No. F-1178



Instructor's Table No. F-1114

(Concluded from page 26A)

been on the faculty of Catholic Central High School, Fort Wayne, Ind., and at the time of his death was connected also with the editorial staff of the *Morning Star*, a Catholic weekly at New Orleans.

—REV. THOMAS I. GASSON, S.J., former dean of the graduate department at Georgetown University, Washington, D. C., died at Montreal, Canada, March 1, at the age of 71, after undergoing an operation. Father Gasson four years ago celebrated the golden jubilee of his entrance into the Jesuit Order. He formerly was president of Boston College and in his long career held many other positions of responsibility in universities and colleges. He has been teaching in Loyola College, Montreal, since 1924.

—SISTER ANTOINETTE JACOBS, of Mt. St. Joseph Motherhouse, Cincinnati, Ohio, died March 13, at the age of 80. She was a religious for 67 years. The greater part of her service was devoted to education. She had opened St. Francis de Sales School, Cincinnati, and St. Boniface School, Cummins-ville, Ohio. For many years she was superior of St. Bernard's School, Springfield, Ohio.

—SISTER M. CATHERINE ANGELA, S.S.N.D., died at the Convent of Notre Dame, Boston, Mass., March 15. She had served on the faculty of the Catholic Girls' High School, Philadelphia; of Holy Name High School, Chicopee, Mass.; and of Fulton High School, East Boston.

—SISTER M. SIDONIA, S.S.N.D., principal of the girls' department of St. Francis Xavier School, Glen Cove, N. Y., died February 8.

—SISTER MARY SERAPHIA ROHLMAN, 62, superior of Mt. St. Francis, Franciscan Sisters' motherhouse, and a sister of Rt. Rev. Henry P. Rohlman, of Davenport, died at Mercy Hospital, Dubuque, Iowa, March 2.

SISTER MICHAEL ARCHANGEL, of the Holy Names Order, one of the early educators in the northwest, died at Salem,

Oreg., the week of April 1. Formerly superior of Holy Names Academy, and St. Rose's Academy at Spokane, Wash., at the time of her death she had been engaged in establishing St. Aloysius parochial school at Salem, Oreg.

—SISTER MARY SCHOLASTICA CYR, O.M., of St. Patrick Academy, New York City, died March 9, after 38 years of teaching service.

Directory of College Summer Sessions

The interest shown by Sisters and teachers in Catholic parish and secondary schools for professional and academic vacation-school study has led to the compilation of the following list of summer schools. The list is necessarily incomplete, but additions will be printed in the June issue of the JOURNAL.

DISTRICT OF COLUMBIA: *Catholic University of America*, Washington, opens June 28, closes August 8. Courses: Education, religion, social service, philosophy, psychology, mathematics, physics, chemistry, biology, library science, English, comparative philology, Latin, Greek, German, Spanish, Italian, history, art, business administration and economics, liturgical music.

CALIFORNIA: *Immaculate Heart College*, (Hollywood) Los Angeles, opens June 23, closes August 2. Courses: Religion, social sciences, philosophy, natural sciences, mathematics, English, etc.

DISTRICT OF COLUMBIA: *Trinity College*, Washington. Conducted for the Sisters only.

ILLINOIS: *Assisi Jr. College for Young Women*, Joliet, opens July 1, closes August 5. Courses: Religion, classical languages, modern languages, science, music and art, mathematics, philosophy, history, education, journalism, accountancy.

De Paul University, Chicago, opens June 25, closes August 5. Courses: Philosophy, English, history, economics, secretarial study, French, Greek, Latin, Spanish, sociology, mathematics, biology, chemistry, physics, history of education, educational psychology, high-school methods, elementary-school methods, principles of teaching, community civics, educational research, general methods, special methods.

INDIANA: *University of Notre Dame*, Notre Dame, opens June 24, closes August 6. Courses: Religion, philosophy, English, Latin, Greek, French, German, Spanish, speech, journalism, chemistry, physics, astronomy, mathematics, Italian, history, economics, politics, sociology, education, art, music, law, mining engineering, marketing, mechanical drawing, finance.

IOWA: *Columbia College*, Dubuque, opens June 21, closes August 1. Courses:

(Continued on page 30A)



AUSTRAL WINDOWS

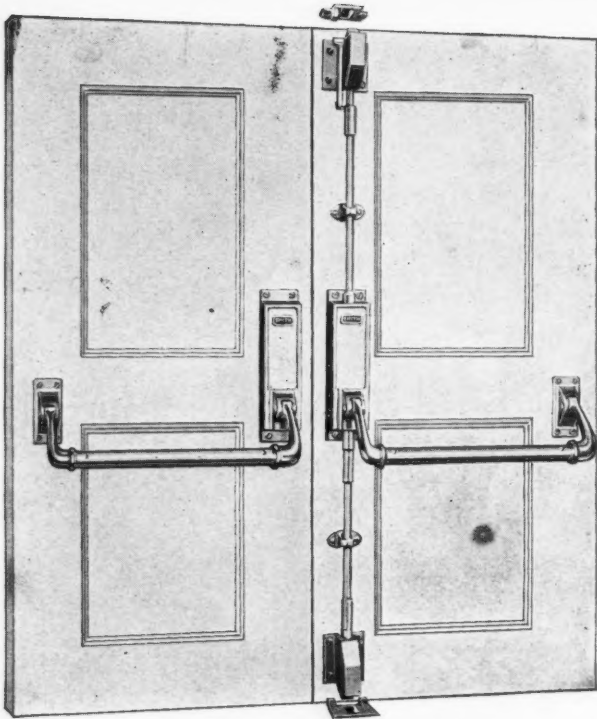
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"More Schools," the building urge of modern "educated minded" America. More schools and better schools, as up-to-date in equipment as they are in their latest text books. In this programme

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PANIC EXIT BOLTS**

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Will operate perfectly in connection with standard makes of door closers.

Catalogue No. 30 with Supplement "A" sent on request.

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THE STEFFENS-AMBERG CO.
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Has Outside Trim.*

*Inside View
No Outside Trim.*

(Continued from Page 28A)

English, education, Latin, Greek, chemistry, biology, mathematics, philosophy, psychology, history, economics, sociology, physical science, German, French, physics, geology.

LOUISIANA: *Loyola University*, New Orleans, opens June 16, closes July 31. Courses: Language, mathematics, science, history, pharmacy, dentistry, law, economics, manual training.

Loyola University, New Orleans, opens June 16, closes July 31. Courses: Accountancy, biology, chemistry, education, English, French, history, Latin, library science, mathematics, philosophy, physics, religion, social science, Spanish.

MARYLAND: *College of Notre Dame* of Maryland, Baltimore, opens July 2, closes August 15. Courses: English, history, philosophy, biology, chemistry, political science, political economy, Latin, Greek, mathematics, physics, German, French, Spanish, Italian, art.

MICHIGAN: *Marygrove College*, opens June 24, closes August 2. Courses: Art and architecture, studio courses, biology, chemistry, economics, education, English, French, German, Greek, history, Italian, Latin, Library, science, mathematics, music, philosophy and psychology, physics, political science, secretarial science, sociology, Spanish, zoology.

MINNESOTA: *St. John's University*, Collegeville, opens June 24, closes August 2. Courses: The spirit of liturgy, the sacramental life of the Church, the liturgical year, liturgy and catechetical instruction, liturgical music and the parish, Gregorian chant, normal methods of class teaching, elementary harmony and principles of accompaniment organ lessons.

MISSOURI: *Chaminade College*, Clayton, for members of the Brothers of Mary, opens June 20, closes July 25.

ST. LOUIS: *St. Louis University*, St. Louis, June 18, closes July 31. Courses: Anatomy, bacteriology, biochemistry, biology, chemistry, economics, education, English, history, Latin, mathematics, modern languages, philosophy, physics, physiology, psychology, religion, sociology.

NEBRASKA: *Creighton University*, Omaha, opens June 18, closes July 31. Courses: Biology, chemistry, education, English, history, Latin, library science, mathematics, modern language, philosophy, physics, religion, sociology, speech arts.

NEW HAMPSHIRE: *St. Anselm's College*, Manchester, opens July 7, closes August 11. Courses: classical, modern languages, social sciences, mathematics, natural sciences, teachers, pedagogy, and psychology.

NEW MEXICO: *St. Francis Summer College*, Albuquerque, opens June 16, closes August 2. Courses: English, languages, philosophy, history, education, science, mathematics, religion.

NEW MEXICO: *St. Francis Summer College*, Albuquerque, opens June 16, closes August. Courses: General and educational.

NEW YORK: *St. Bonaventure's College*, Allegany, opens July 5. Courses: English, classical languages, mathematics, premedical, philosophy, natural sciences, social sciences, education.

OHIO: *St. Xavier's College*, Cincinnati, opens June 23, closes August 2. Courses: Chemistry, education, English, French, German, Spanish, Greek, history, Latin, philosophy, psychology, logic, mathematics.

PENNSYLVANIA: *Immaculata College*, Immaculata, opens July 5, closes

August 15. Courses: Secondary education, elementary education, school efficiency, special methods, educational systems, educational administrations, educational measurements, educational psychology, school hygiene, history of education, principles of education, technique of teaching, library training, educational guidance, sociology, educational sociology, home economics, music.

MT. ST. JOSEPH'S COLLEGE, Chestnut Hill, opens July 7, closes August 14. Courses: Art, biology, botany, chemistry, education, English, French, German, Greek, history and other social studies, home economics, Italian, Latin, mathematics, music, philosophy, psychology, physical education, religion, Spanish, speech.

SETON HILL COLLEGE for Women, Greensburg, opens June 30, closes August 8. *St. Thomas College*, Scranton, opens June 30, closes August 22. Courses: History of educational methods, psychology of education, Latin, French, mathematics, biology, chemistry, history.

DUQUESNE UNIVERSITY of the Holy Ghost, Pittsburgh, opens June 23, closes August 2. Courses: Arts, law, pharmacy, science, education, music, business administration, theater arts.

MERCYHURST COLLEGE and Seminary, Erie, opens June 30, closes August 2. Courses: Primary methods, primary reading, project method in English, teaching literature in the grades, methods in arithmetic, methods in geography, methods in history, art for the grades, educational psychology, technique of teaching, educational sociology; Nonprofessional or academic; Biology, chemistry, English, European history, French, German, Latin mathematics, psychology, sociology, Spanish.

PENNSYLVANIA: *Rosemont College*, Rosemont, opens June 31, closes August 9. Courses: All courses leading to an A.B. degree.

VILLA MARIE COLLEGE, Erie, opens June 23, closes August 4. Courses: Arts and science, music, general psychology, introduction to teaching, education, psychology, methods, history of education, tests and measurements.

TEXAS: *St. Mary's University*, San Antonio, opens June 9, closes July 19. Courses: Biology, chemistry, economics, education, English, French, German, government, history, mathematics, physics, sociology, Spanish.

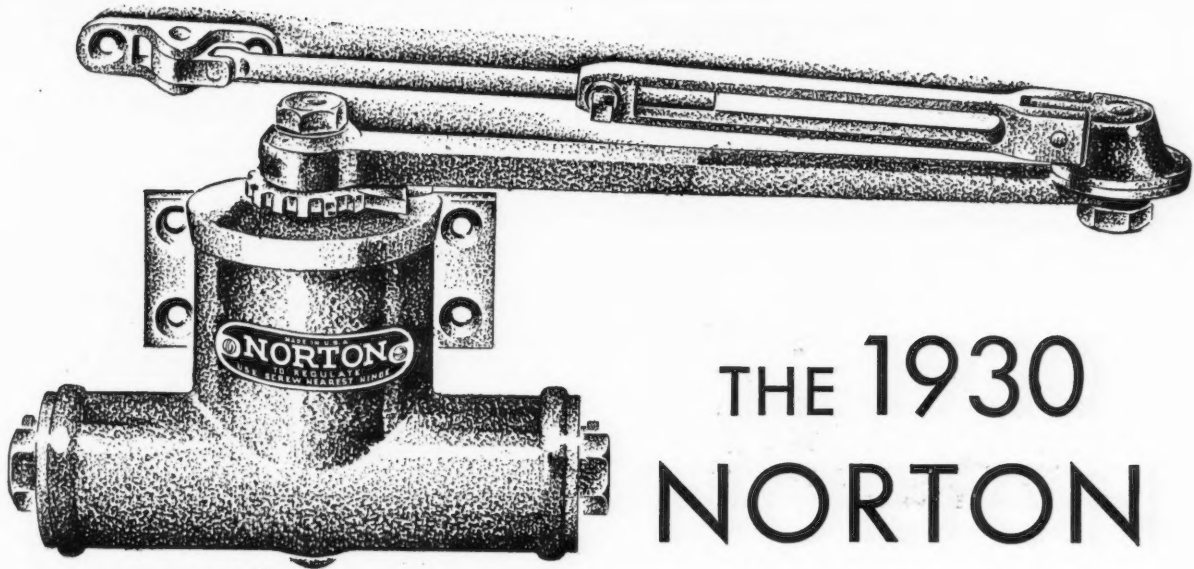
COLLEGE of the Incarnate Word, San Antonio, opens June 2, closes July 16. Courses: Botany, chemistry, economics, education, English, French, German, government, Greek, history, Latin, mathematics, music, philosophy, physics, sociology, Spanish.

WASHINGTON: *Gonzaga University*, Spokane, opens June 23, closes August 1. Courses: English, education, sciences, mathematics, dramatic arts, drawing and painting, music in all lines, philosophy, languages, law, commerce and finance.

WISCONSIN: *Marquette University*, Milwaukee, opens June 20, closes August 3. Courses: Botany, chemistry, business administration and economics, education, English, history, journalism, Latin, mathematics, modern languages, music, philosophy, physics, social sciences, speech, zoology.

MT. ST. MARY COLLEGE, Milwaukee, opens June 30, closes August 4. Courses: Religion, philosophy, education, English literature, English composition, speech, journalism, French, German, Latin, Greek, contemporary civilization, history, social sciences, mathematics, physics, chemistry, botany, zoology, home economics, secretarial science, library science, music, fine and applied arts, physical education.

(Continued on page 33A)



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with three distinctly important improvements

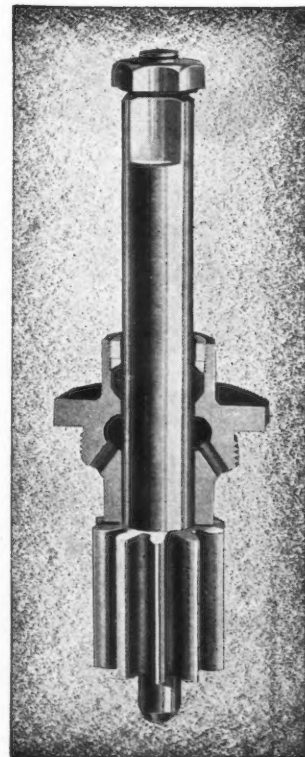
..... a new-type packing nut, perfected in our own research laboratories, which definitely eliminates any possibility of oil leakage. (The figure at the right illustrates how its ingeniously designed recess prevents leakage.)

▲ This decidedly improved packing nut also provides 15% increase in bearing space, which results in a 25% increase in life. ▲ A new spring, of specially tempered steel, is sturdier and more resilient. It greatly increases the efficiency and life of the door closer. ▲ These new improvements mean that the Norton is now more than ever the one door closer to be used where quiet comfort and everlasting dependability are of primary importance.

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"Jungle Gym" Trade Mark
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The Children need no watching on Jungle Gym

So naturally does the Jungle Gym appeal to the child's instinct to climb and play in groups that supervision is not necessary. With graduated bars only a short distance apart on all sides, it is absolutely safe. A healthful and pleasant way for the children to develop physically as well as mentally.

Jungle Gym No. 2. Capacity 75 children.
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Jungle Gym Jr. A play apparatus—not an amusement device

With the thought in mind that the younger children from 3 to 8 years of age would enjoy and benefit from using the *Jungle Gym*, this special model was created.

Steel \$125
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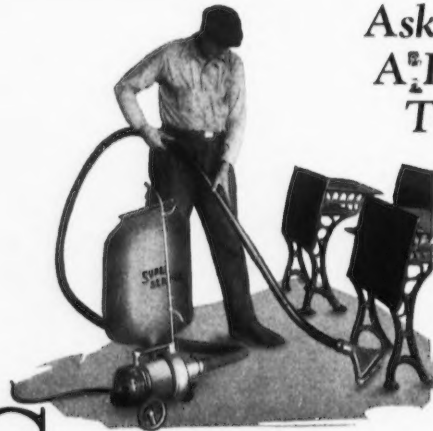
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CHECK over the chief points a cleaner must have for efficient school service. They are: Reliability, rapid action, durability, economy of operation, easy portability — almost no dusting.

Ask for a free trial of the Super Service Cleaner. Our one stipulation is that you make the test vigorous and thorough. Write today for details of our offer.

The Super Service cleans the school, the church and other parish buildings. The economy is evident.

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No cap to unscrew. No brush necessary. Special top spreads the paste smoothly and evenly.



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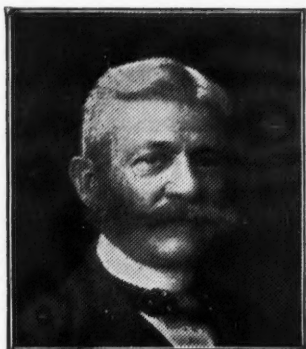
Here, at last, is a real school paste packed in handy, inexpensive tubes which yield 100 per cent of contents.

*Snow white—sweet-smelling
Flows and spreads easily
Sticks quickly and securely
Cannot stain or wrinkle paper
Stays soft and fresh
Requires NO moistening
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This superior paste comes in two convenient sizes—2½ ounces and 1 ounce. Each tube is protected by an individual carton so it reaches you in perfect condition. Write for samples or get your dealer to supply you in small or large quantities. We sell in gross lots only.

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(Concluded from page 30A)

CANADA: *Montreal University*, Montreal, Quebec, opens July 9, closes August 2. Courses: Philosophy, composition, general methods, science, physics, French, geography, phonetics.

St. Francis Xavier University, Antigonish, N. S., opens July 14. Courses: Biology, physics, and mathematics.

St. Michael's College, Toronto, Ont., opens July 14, closes August 22. Courses: History of Christian philosophy, St. Augustine, the Philosophy of St. Thomas Aquinas, Problems and Methods on the History of Mediaeval Philosophy.

COLORADO: *Loretto Heights College*, Loretto Heights, opens June 21, closes August 2. Courses: General and education.

OHIO: *Teachers College, St. John's University*, Toledo, opens June 30, closes August 8. Courses: Art, biology, education, English, French, geography, history, Latin, mathematics, music, philosophy, physics, psychology, religion, sociology.

INDIANA: *St. Mary of the Woods College*, St. Mary of the Woods, opens June 30, closes August 1. Courses: Art and architecture, biology, chemistry, commerce and finance, economics and sociology, education, English language and literature, French, German, Greek, history, home economics, Latin, mathematics, music, philosophy, physical education, physics, psychology, religion, sacred Scripture, secretarial course, Spanish, speech.

NEW YORK: *Niagara University*, Niagara Falls, opens July 7, closes August 19. Courses: Graduate and undergraduate; science, chemistry, physics, biology, mathematics, possibly selected courses in education.

Adopt New Arithmetic Series

The schools of the diocese of Springfield, Ill., will adopt the Strayer-Upton series of arithmetic (American Book Company), beginning with September, 1930, in the elementary schools beginning with the third grade, was announced by Rev. Edw. J. Cahill, diocesan superintendent of Catholic schools.

Priest Added to University Staff

REV. BERNARD HAILE, a Franciscan missionary of St. Michael, Ariz., has been added to the staff of the University of Chicago as research associate in the department of anthropology. He is the first Catholic priest to attain academic status on the university staff. Father Haile, is an authority

on the language, the ethiology, and the rites and customs of the Navajo Indians of the southwest, and will continue his researches in Indian lore in connection with his work for the university.

Receive Bequest

—The parochial schools of Bellevue and Conneaut, Ohio, will receive, upon the death of Miss Alice Kirby, one fourth (\$25,000) of the estate of the late Morris D. Kirby, of Bellevue, Ohio.

Parent Teacher Convention

The fourth annual convention of the league of Catholic Parent Teacher Associations will be held in the Brown Hotel, May 30. Rev. Dr. Geo. Johnson, Ph.D., secretary of the National Catholic Education and associate Professor of Education at the Catholic University will be the principle speaker.

Announce Scholarship Examinations

The Sisters of St. Aloysius Academy, Lexington, Ohio will hold examinations for the Daeman Scholarship for girls who have completed the eight grade May 31. The scholarship is valued at \$1,000. The examinations will cover requirements in English, United States History, Arithmetic and Spelling.

A Bright Suggestion

"Remember, boys," said the teacher, "that in the bright lexicon of youth there is no such word as 'fail.'"

After a few moments a boy raised his hand.

"Well, what is it?" asked the teacher.

"I was merely going to suggest," replied the youngster, "that, if such is the case, it would be advisable to write to the publishers of that lexicon and call their attention to the omission."

Teachers' Calendar for May

Saints' Days and Church Festivals

1. SS. Philip and James, Apostles.
2. First Friday.
St. Athanasius, Bishop, Doctor.
3. Finding of the Holy Cross by St. Helena.
4. Second Sunday After Easter—
Gospel: The Good Shepherd. (St. John x. 11-16.)
St. Monica, Widow, Mother of St. Augustine.
5. St. Pius V, Pope.
6. St. John at the Latin Gate in Rome.
7. Solemnity of St. Joseph, Patron of the Church.
8. Apparition of St. Michael the Archangel.
9. St. Gregory Nazianzen, Archbishop.
10. St. Antonine, Archbishop.
11. Third Sunday After Easter—
Gospel: Joy after sorrow. (St. John xvi. 16-22.)
St. Mamertus, Archbishop.
12. SS. Nereus and Achilleus, Martyrs.
13. St. Peter Regalatus, Franciscan.
14. St. John Baptist De La Salle, Founder of the Brothers of the Christian Schools. Educational Reformer. Founder of Modern Pedagogy.
16. St. John Nepomucene, Martyr. Patron of Czechoslovakia.
17. St. Paschal Baylon, Franciscan, Patron of all Eucharistic Works.
18. Fourth Sunday After Easter—
Gospel: Christ promises the Comforter. (St. John xvi. 5-14.)
St. Felix Cantalice, Confessor.
19. St. Ives, Patron of Lawyers.
20. St. Bernardine of Siena, Franciscan.
21. St. Hospitius, Hermit.
22. St. Rita, Nun. The Saint of the Impossible.
23. St. Julia, Virgin, Martyr.
24. St. Donatianus, Martyr.
25. Fifth Sunday After Easter—Gospel: Ask in the Name of Jesus. (St. John xvi. 23-30.)
St. Gregory VII, Pope.
26. Rogation Day.
St. Philip Neri, Founder. The Apostle of Rome. His life was a continuous miracle, his habitual state an ecstasy.
27. Rogation Day.
St. Bede the Venerable, Doctor. The father of English history. His *The Ecclesiastical History of England* shows the best qualities of the modern historian. His style is remarkable for a pleasing artlessness.
28. Rogation Day.
St. Augustine of Canterbury, Bishop, Apostle of England.
29. Ascension of Our Lord—Gospel: The Ascension of Christ. (St. Mark xvi. 14-20.)
30. St. Joan of Arc, Virgin, Patroness of France.
31. St. Angela Merici, Virgin.

Famous Events and Birthdays

1. National Child Health Day.
Joseph Addison. (1672-1719.) English essayist.
3. Adoption of the Constitution of 1791, Poland.
4. Johann Friedrich Herbert. (1796-1841.) German philosopher and educator.
- William Hickling Prescott. (1796-1859.) Historian.
5. Arbor Day. (Often, Arbor and Bird Day.)
6. Robert Edwin Peary. (1856-1920.) Arctic explorer, the first to reach the North Pole.
7. Robert Browning. (1812-1889.) English poet.
- Johannes Brahms. (1833-1897.) German composer and pianist.
8. Joan of Arc Raised the Siege of Orleans. 1429.
- William Bradford (died). (1589?-1657.) A Pilgrim father and statesman.
- John Brown. (1800-1859.) Abolitionist.
- Richard Evelyn Byrd. The first to accomplish the flight over the North Pole. (1926.)
10. Sir Henry Morton Stanley (died). (1841-1904.) African explorer.
11. Mother's Day. Second Sunday in May.
12. Florence Nightingale. (1820-1910.) English nurse, founder of modern nursing.
13. Jamestown, Virginia, Settled 1607, Under the Leadership of Captain John Smith. (1579-1631.)
- Maria Theresa, Empress of Austria and Queen of Hungary. (1717-1780.)
15. First Regular Air-Mail Service in the World Inaugurated by the United States Government, 1918.
16. William Henry Seward. (1801-1872.) Statesman.
17. Edward Jenner. (1749-1823.) English physician, discoverer of vaccination for the prevention of smallpox.
- Norwegian Independence Day.
- Marks the adoption of the constitution of Norway, 1814.
18. Peace Day, or World Good-Will Day.
19. Treaty of Guadalupe Hidalgo Between United States and Mexico. Ending the Mexican war, ratified 1848.
21. Albrecht Dürer. (1471-1528.) German painter and engraver.
"The artist who best typifies the art of Germany; as a painter he has a high rank, as an engraver he was easily the first of his age, as a thinker, a worthy representative of his age."
Hernando De Soto (died). (1500?-1542.) Spanish explorer.
- Elizabeth Gurney Fry. (1780-1845.) English Quaker Prison reformer.
- American Association of the Red Cross Founded, 1881. Clara Barton elected president.
- Charles August Lindbergh Made the First Nonstop Flight From New York to Paris, 1927.
24. Victoria, Queen of Great Britain and Ireland and Empress of India. (1819-1901.)
Observed as a holiday (Empire Day) in many parts of the British Empire.
25. Ralph Waldo Emerson. (1803-1882.) Essayist and poet.
27. Nathanael Green. (1742-1786.) General of the Revolutionary War.
- Julia Ward Howe (1819-1910.) Poet and reformer; author of "Battle Hymn of the Republic."
28. William Pitt. (1759-1806.) English statesman, known as Pitt the younger.
- First American Division Captured Cantigny, 1918.
29. Patrick Henry. (1736-1799.) Statesman and orator.
30. Memorial Day.
31. Walt Whitman. (1819-1892.) American Poet.
- Pius XI. (1851-) Pope 1922-Librarian, scholar, diplomat.

The Month of Mary

The children in our schools are entitled to a clear explanation of the honor which the Church pays to Our Lady. They should know that when we honor her or any others of the saints we are doing something pleasing to God. God Himself gave to the Blessed Virgin the most exalted position that could be given to a creature when He made her the mother of His Divine Son. If we honor George Washington and other national heroes and rejoice in the exaltation of anyone of our fellow men, what need is there of having to explain why we feel it altogether fitting and proper to celebrate with rejoicing the sublime privilege of one of our fellow creatures in becoming the Mother of God? While our children know the meaning of devotion to the Blessed Mother, a few words such as the above are always in order at this season, not only to increase their own love and devotion toward Mary, but also to explain to others why we honor her and that we do not worship her.

Catholic groups in arranging programs for May Day will emphasize the spiritual well-being of children. Special appeals will be made to Mary, the Mystical Rose, the Mother of all of us, the Queen of May, to whom we entrust the little ones. She gave the Eternal Word His body. That same body she nourished and clothed and protected at Bethlehem and Nazareth. She is the model of ideal motherhood. What better way could there be of observing Child Health Day than by dedicating the children anew to her, begging her to watch over them, soul and body, and promising for the glory or her Only-Begotten Son to do all in our power to form them pure in soul and strong in body, that they may grow up faithful Catholic men and women.

As a literary project it would prove very interesting for the pupils to make a scrapbook of quotations from both Catholic and non-Catholic authors in praise of Our Lady or in appreciation of our practice of devotion to her. *The Mary Book*, mentioned in Sister Agnesine's article on the Commandments in this issue of the CATHOLIC SCHOOL JOURNAL will be helpful. Hawthorne, Ruskin, Goethe, Griffin, Father Ryan, Walter Lecky, Southey, Longfellow, Holmes, Scott, Wordsworth, Keble may be mentioned as a few of the authors who have written in praise of Mary.

For an appreciation of the life of the Blessed Virgin, "The Annunciation as a Unit for High-School Religion" by Sister Mary Rose Eileen, C.S.C., in the *Catholic Educational Review* for March, 1930, offers excellent project material. Sister Mary Rose suggests interesting assignments developed from the point of view of the student for A pupils and C pupils. The study will give a real insight into the meaning of the Annunciation, the Incarnation, and the Immaculate Conception.

Sunday, May 11, is Mothers' Day. The children in our schools will be asked on this day to receive Holy Communion and to pray for their mother, living or dead. Let them wear a flower for their mother, too, if they wish, on this day, but by all means, let them not forget to pray for her and to thank God for the love and care she has given them. Let them ask Mary to pray for their own mother. It was through the privileges given to Mary that God was pleased to give us an ideal of womanhood and to raise women from the degraded state into which paganism had cast her.

Mothers' Day this year takes on a new significance for Catholics. Our Holy Father, Pope Pius XI, has just granted permission for the celebration of a new feast of Our Lady on this day, the second Sunday in May. The new feast will be known as *Mater Genetrix Humani* under the title "Behold thy Mother." A special Mass for the feast has been written and is awaiting final approval. The institution of this new feast is the result of an appeal originating with the Servite Fathers, under whose auspices the National Sanctuary of Our Sorrowful Mother has been instituted at Portland, Oregon.



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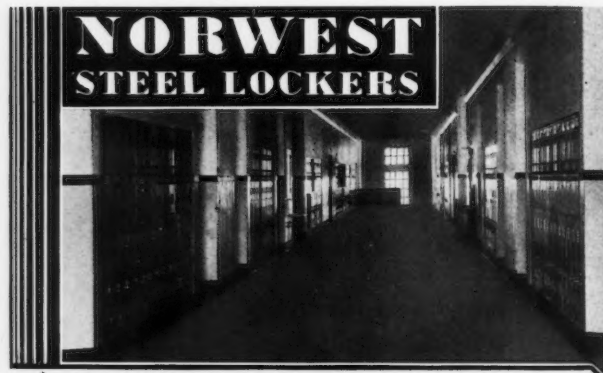
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News of Student Activities

The Students' Spiritual Council for the State of Kansas drew 150 delegates to their third annual convention at St. Mary's College, St. Mary's Kans., March 28. The meetings were composed of open forums and discussions on such phases of students spiritual life as personal sanctity, devotions to the Blessed Sacrament, to the Sacred Heart, to the Blessed Virgin, mission activities, and apostolic work. Rev. Gerald Donnelly, S.J., and Rev. Daniel Lord, S.J., editors of *Queen's Work*, supervised the convention.

—Perpetual Adoration of the Blessed Sacrament conducted entirely by college students is a Lenten devotion inaugurated this year by the University of Notre Dame. Three thousand signed cards, each representing a volunteer for a half-hour watch before the Blessed Sacrament, gave the assurance necessary for beginning the practice.

The devotion was begun by the students during May last year, at their own request, and was approved by the Rt. Rev. Bishop of Fort Wayne. It was a logical growth of previous devotion to the Blessed Sacrament, which is described in the recent report of Rev. John O'Hara, the prefect of religion of the University; "The Forty-Hours Devotion has always been celebrated with great solemnity at the University, during the three days preceding Ash Wednesday. For the past eleven years it has been customary to invite the students to vest in cassock and surplice and spend an hour or a half hour in adoration within the sanctuary."

—The second annual band contest for Catholic schools of Chicago and vicinity was held on Saturday, April 5, at the Auditorium Theater, it was announced recently. Last year seventeen grammar and high schools participated. This year the entries have almost tripled, there being over 40 in line for trophies. The large number of entries this year will necessitate a morning, afternoon, and evening session.

Unusual Expression of Appreciation

The Herman Nelson Corporation was dinner host at the LeClaire Hotel, Moline, Ill., on March 31, to nearly 150 priests who attended the funeral of Father Joseph Kelly, late pastor of St. Mary's parish, Moline, Ill.

Father Kelly was for 32 years one of the prominent men in the community, from whose untiring and efficient work and splendid example of good citizenship, people in every walk of life benefited. The entire community mourns his loss.

Mr. Herman Nelson, founder of the Herman Nelson Corporation, whose Univent has been spoken of as the automobile of school ventilation, because it is revolutionizing the transport of air to schoolrooms in the same way that the automobile has changed the transport of persons and goods, received his schooling at St. Mary's Parish School under Father Kelly's predecessor. Mr. Nelson's family who were not Catholic, objected to vaccination, and the children, when refused admittance to the public schools, were sent to St. Mary's.

Mr. Nelson was unable to be present at the dinner. When Mr. J. M. Robb, his representative, was introduced, he stated that the Nelson organization had been immensely impressed by their observation of the work of priests in all parts of the United States. They had come, he said, to believe that the highest compliment that could be paid to any man was to say that he cared for his job as faithfully as a parish priest. Moline had profited so much from Father Kelly's work and example, that his organization considered it an honor to act as host to the fellow-workers who had left their labors to pay the final tribute of respect to Father Kelly.



St. Mary's College High School, Berkeley, Calif., will add a Junior High School department in September, 1930.

The pupil might better be upside down

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FLOOR LINE
60°

- - - so far as the
temperature found
in some school rooms
is concerned

YET this temperature condition actually exists in the average poorly ventilated schoolroom. Hot heads are not conducive to clear thinking—neither are cold feet. In classrooms with ordinary ventilation, the temperature at the floor line is often 10 degrees colder than that at the breathing line.

Under such conditions if the head is reasonably cool, as it should be, the feet are "frozen." Don't forget that when a child's feet are wet from rain or snow, the evaporation of moisture draws heat from both the shoes and the feet, thus exaggerating the effect of the cold temperature. These conditions together with stagnant air are prolific causes of colds.

Under such differences of head and floor temperature, and bad ventilation, a pupil cannot concentrate much better than if he were turned upside down. His marks suffer and so does his health.

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The new Map-O-Graph, a Weber-Costello product, received enthusiastic approval at the recent N.E.A. superintendents' convention at Atlantic City. The new device enables a teacher to roll out, in a few minutes, for each member of the class, a map of any section of the globe. The complete set includes ink pad, bottle of ink, Map-O-Graph handle, and seven maps—United States, the two America's, Africa, Europe, Asia, and the World.

Films for Schools

A directory of all sources of 16 mm. films for school and home use, compiled by the Vistor Animatograph Company, will be distributed free of charge to anyone interested in 16 mm. film equipment. Address requests for the directory to the Film Director, Editor, Victor Animatograph Co., Davenport, Iowa.

Sight Saving Typewriter

The first sight-saving L. C. Smith typewriter was demonstrated at the N.E.A. convention at Atlantic City, February 28. The new model (No. 17), has Bulletin Caslon upper and lower case, especially designed for easy reading and for the conservation of vision. Complete information may be obtained by writing to the school department, L. C. Smith Company, Syracuse, N. Y.

New Victor Cine Camera

A new 16 mm. Victor model 5 ciné camera, the first 16 mm. amateur instrument to be equipped with a visual focusing finder, has been announced by the Victor Animatograph Co. The new device, besides rendering the use of fast lenses more practical, insures absolute accuracy in focusing. The



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camera is of the turret front type and may be used for slow-motion pictures.

Two New Teaching Films

Two new classroom films *Iron Ore to Pig Iron* and *Pig Iron to Steel*, have been prepared by the Eastman Company, under the direction of experienced teachers, editors, and photographers. The two films trace the process of making steel from mining the ore to the finished product.



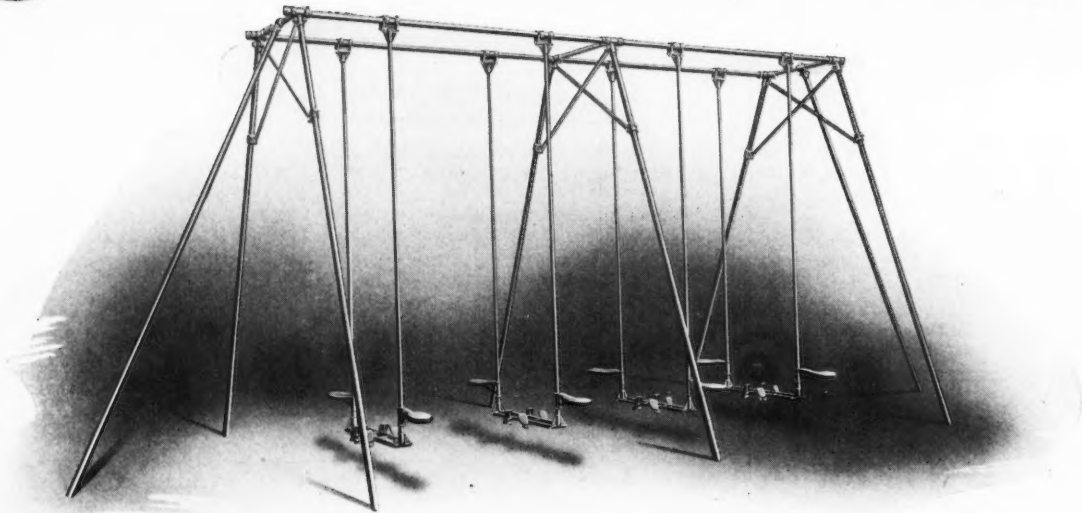
Coming Conventions

American Association for Adult Education, May 12-15, Chicago, Ill. Probable attendance 300. No exhibits.

American Federation of Arts, May 14-16, Washington, D. C. Probable attendance 250. There will be no commercial or educational exhibits. President Robert W. De Forest, 165 Broadway, New York City; secretary Leila Mechlin, Barr Bldg., Farragut Square, Washington, D. C.



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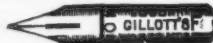
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Parishes Without Schools

—Ten thousand, five-hundred and fifty-five Catholic parishes in the United States have no parochial schools, was disclosed in the *Manual of Religious Vacation Schools*, which has just been published jointly by the Catholic Rural Life Conference and the N.C.W.C. Catholic Rural Life Bureau. The Manual is the initial attempt, after nine years of experience, to furnish pastors and teachers with a complete and workable program for the conduct of religious vacation schools.

"The need of religious vacation schools," says the introduction to the *Manual*, "is most obvious where there is no parish school. The following table shows the school-less churches by states, and consequently, points out an immediate field for religious vacation schools. This does not take account of city parishes in which large numbers of Catholic children attend the public school and in which vacation schools may be advantageously employed. The following table, compiled from the 1929 *Official Catholic Directory*, shows the distribution by state of churches without parish schools:

Alabama, 60; Arizona, 105; Arkansas, 63; California, 500; Colorado, 219; Connecticut, 179; Delaware, 38; Florida, 67; Georgia, 45; Idaho, 82; Illinois, 425; Indiana, 194; Iowa, 342; Kansas, 210; Kentucky, 101; Louisiana, 275; Maine, 135; Maryland, 104; Massachusetts, 429; Michigan, 413; Minnesota, 488; Mississippi, 57; Missouri, 227; Montana, 210; Nebraska, 288; New Hampshire, 60; New Jersey, 251; New Mexico, 325; New York, 929; North Carolina, 59; North Dakota, 304; Ohio, 306; Oklahoma, 114; Oregon, 93; Pennsylvania, 775; Rhode Island, 75; South Carolina, 33; South Dakota, 343; Tennessee, 24; Texas, 534; Utah, 15; Vermont, 77; Virginia, 81; Washington, 196; West Virginia, 119; Wisconsin, 531; Wyoming, 55.

Health-Service Bureau Examines 10,000 Children

Ten thousand children in 72 parochial schools of the city of St. Louis, Mo., have been examined by the Catholic School Health Bureau during the present school year, says Rev. James P. Murray, superintendent of parochial schools. From an analysis of the examinations it is found that the predominating defects are dental ailments, underweight, and abnormal throat conditions. The analysis reveals only 7 per cent with defective vision, and 3 per cent with defective hearing.

The Catholic School Health Bureau, directed by the superintendent of parochial schools, and supervised by the St. Louis University School of Medicine, extends its service to approximately 100 schools in the archdiocese. The work is financed by the archdiocese and Council of Catholic Women.

A Health Lesson

Five-year-old David had been two days in school when he astonished his gentle mother by saying, "Why, Mother, what kind of dinner is this? Why don't you give me proper food?"

His mother was about to administer a correction when she received a warning glance from Daddy.

"What kind of dinner do you wish, David?" asked his father.

"I want B for beets and C for carrots. Those are the vegetables that made Sister ——— so smart. She knows every word in the first reader, and I think that is quite a record."

David's daddy is the medical examiner of the city. A few days after this speech, Sister ——— received congratulations from the members of the board of health concerning her diet and her proficiency. — Sr. M. L.

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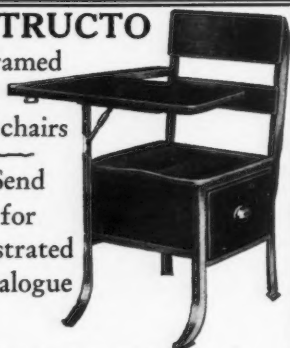
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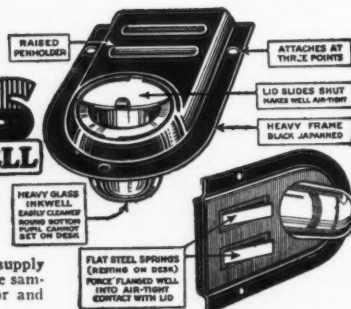
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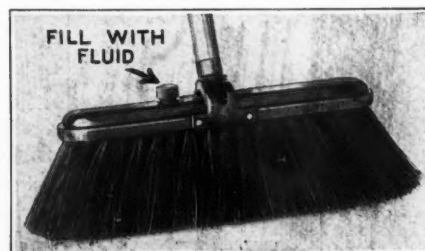
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